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THE

RAMAYUNA

OF **Valmeeki,**

IN THE ORIGINAL SUNGSKRIT.

WITH A PROSE TRANSLATION,

And Explanatory Notes,

By W. CAREY and J. MARSHMAN.

VOL. III.

CONTAINING THE LATTER PART OF THE

SECOND BOOK.

SERAMPORE.

1810.

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रामायण ।

THE RAMAYUNA.

BOOK II. SECT. XLIV.

कथयित्वा तु दुःखार्त्तः सुमन्त्रेण चिरं सह ।
रामे दक्षिणकूलस्थे जगाम स्वगृहं गुहः । 1 ॥
भरद्वाजाभिगमनं प्रयागे च सभाजनं ।
आगिरेर्गमनन्तेषां तत्रस्थैरभिलक्षितं । 2 ॥

TRANSLATION.

WHEN Rama arrived on the southern shore, Gooha, having talked a long time with Soomuntra, returned home. By them, standing at Gooha's house, the arrival of the heroes at Prayaga, their approach to Bhurudwaja, and their lodging with him,1 was observed, even until their arrival at the mountain. Soomuntra then, advised by Gooha, yoked the horses, and returned with a

1 They learned these circumstances from a messenger sent to obtain information.

अनुज्ञातः सुमन्त्रो ऽथ योजयित्वा हयोत्तमान् ।
अयोध्यामेव नगरीं प्रययौ गाढदुर्म्मनाः । 3 ॥
स वनानि सुगन्धीनि सरितश्च सरांसि च ।
पश्यन्नतिययौ शीघ्रं ग्रामाणि नगराणि च । 4 ॥
ततः सायाह्नसमये तृतीये ऽहनि सारथिः ।
अयोध्यां समनुप्राप्य निरानन्दां ददर्श ह । 5 ॥
स शून्यामिव निःशब्दां दृष्ट्वा परमदुर्म्मनाः ।
सुमन्त्रश्चिन्तयामास शोकवेगसमाहतः । 6 ॥
कच्चिन्न सगजा साश्वा सजना सजनाधिपा ।
रामसन्तापदुःखेन दग्धा शोकाग्निना पुरी । 7 ॥

heavy heart to the city *Uyodhya*. Viewing the odoriferous woods, the rivers, the pools, the villages and cities, he speedily passed them, and, on the evening of the third day, drawing near, the charioteer beheld the joyless city *Uyodhya*. Seeing it silent as if deserted, *Soomuntra*, afflicted in mind, and borne down by a torrent of grief, thus anxiously reflected: "What, has the fire of distress and affliction, on account of Ram*a*, devoured the city, with its elephants, horses, men, and rulers?" Thus reflecting, he, with his swift horses, quickly arrived at the gate of the city. The people, running in crouds to

इति चिन्तापरः सूतो वाजिभिः शीघ्रयायिभिः ।
नगरद्वारमासाद्य त्वरितः प्रविवेश ह ॥ 8 ॥
सुमन्त्रमभिधावन्तः शतशोऽथ सहस्रशः ।
क्व राम इति पृच्छन्तः सूतमभ्यद्रवन्नराः ॥ 9 ॥
तेषां शशंस गङ्गायामहमापृच्छ्य राघवं ।
अनुज्ञातो निवृत्तोऽस्मि धार्म्मिकेण महात्मना ॥ 10 ॥
ते तीर्णा इति विज्ञाय वाष्पपूर्णमुखा नराः ।
अहो धिगिति निश्वस्य हा रामेति विचुक्रुशुः ॥ 11 ॥
शुश्राव च वचस्तेषां वृन्दं वृन्दञ्च तिष्ठतां ।
हताः स्म खलु येनेह पश्याम इति राघवं ॥ 12 ॥

the charioteer, eagerly enquired, "Where is Rama?" He replied to them, "Having arrived at the Ganges, I, asking permission of that just and virtuous one, returned." The people finding that Rama had passed the river, cried out, "Oh, wretched! Oh Rama!" their faces being covered with tears. He heard also the words of those standing in large crouds "Alas! we are at once destroyed,—we are deprived of the sight of Rama. We shall no more behold the virtuous Rama, the distributor of gifts at our sa-

दानयज्ञविवाहेषु समाजेषु महत्सु च ।
न द्रक्ष्यामः पुनर्ज्जातु धार्म्मिकं राममन्तरा ॥ 13 ॥
किं समर्थं जनस्यास्य किं प्रियं किं सुखावहं ।
इति रामेण नगरं पित्रेव परिपालितं ॥ 14 ॥
वातायनगतानाञ्च स्त्रीणामन्वन्तरायणं ।
राममेवाभितप्तानां शुश्राव परिदेवनं ॥ 15 ॥
स राजमार्गमध्येन सुमन्त्रः पिहिताननः ।
यत्र राजा दशरथस्तमेवोपगृहं ययौ ॥ 16 ॥
सोऽवतीर्य्य रथाच्छीघ्रं राजवेश्म प्रविश्य च ।
कक्ष्याः सप्ताभिचक्राम महाजनसमाकुलाः ॥ 17 ॥

crifices, and weddings, and great assemblies! What now, that is powerful, amiable, or pleasant, remains in the city formerly nourished by Rama, as by a father?" He heard also in every house the cries of women, running to the lattices, distressed on account of Rama. *Soomuntra* thus went on, in the midst of the chief street, with his face covered, till he came near the palace in which was king Dusha-rutha. Quickly descending from the chariot, he entered the palace of king Dusha-rutha, passing through the seven divisions thereof,

हर्म्यैर्व्विमानैः प्रासादैरवेक्ष्याथ समागतं ।
हाहाकारकृता नार्य्यो रामादर्शनकर्शिताः । 18 ॥
आयतैर्व्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
अन्योन्यमभिवीक्षन्ते व्यक्तमार्त्ततराः स्त्रियः । 19 ॥
ततो दशरथस्त्रीणां प्रासादेभ्यस्ततस्ततः ।
रामशोकाभितप्तानां मन्दं शुश्राव जल्पितं । 20 ॥
सह रामेण निर्यातो विना राममिहागतः ।
सूतः किन्नाम कौशल्यां क्रोशन्तीं प्रतिवक्ष्यति । 21 ॥
यथा च मन्ये दुर्ज्जीवमेवं न सुकरं ध्रुवं ।
आच्छिद्य पुत्रे निर्याते कौशल्या यत्र जीवति । 22 ॥

filled with great men. Seeing him returned, the females from the noble edifices, from the palaces of seven stories high, and those of three, being seized with distress at not beholding Rama, burst out into lamentation. The princesses, their bright eyes streaming with tears, looked stedfastly on one another, filled with anguish. He also heard the wives of *Dusha-rutha*, distressed on account of Rama, speaking softly from different places at the palace: "What will the charioteer who went out with Rama, and returned without him, say to the weeping Koushulya? Surely this wretched life is not at the disposal of its

सत्यरूपन्तु तद्वाक्यं राजस्त्रीणां निशामयन् ।
प्रदीप्त इव शोकेन विवेश सहसा गृहं । 23 ॥
स प्रविश्याष्टमीं कक्ष्यां राजानं दीनमातुरं ।
पुत्रशोकपरिद्यूनमपश्यत्पाण्डरे गृहे । 24 ॥
अभिगम्य तमासीनं राजानमभिवाद्य च ।
सुमन्त्रो राजवचनं यथोक्तं प्रत्यवेदयत् । 25 ॥
स तूष्णीमेव तत् श्रुत्वा राजा विद्रुतमानसः ।
मूर्च्छितो न्यपतद्भूमौ रामशोकाभिपीडितः । 26 ॥
ततोऽन्तःपुरमाविद्धं मूर्च्छिते पृथिवीपतौ ।
उच्छ्रित्य बाहू चुक्रोश नृपतौ पतिते क्षितौ । 27 ॥

possessor, seeing Koush*u*lya now lives separated from her son ?" Hearing these expressions of the king's women, he, transported with grief, quickly entered the eight inclosure, and beheld, in the white house, the wretched monarch, wasted with grief on account of his son. Approaching the king, sitting there, and bowing to his feet, *Soomuntra* delivered the message which had been entrusted to him. The king heard it in silence, his mind full of agitation, and at length fell down in a swoon. As the sovereign of the earth fell to the ground, sorrow filled the inner apartment, and its inhabitants cried out, lifting up their hands.

सुमित्रया तु सहिता कौशल्या पतितं पतिं ।
उत्थापयामास तदा वचनञ्चेदमब्रवीत् । 28 ॥
इति तस्य महाभाग दूतं दुष्करकारिणः ।
वनवासादनुप्राप्तं कस्मान्न प्रतिभाषसे । 29 ॥
अद्येममनयं कृत्वा व्यपत्रपसि राघव ।
उत्तिष्ठ सुकृतं तेऽस्तु शोकेन स्यात्सहायता । 30 ॥
देव यस्या भयाद्रामं नानुपृच्छसि सारथिं ।
नेह तिष्ठति कैकेयी विस्रब्धं प्रतिभाष्यतां । 31 ॥
सा तथोक्त्वा महाराजं कौशल्या शोकलालसा ।
धरण्यां निपपाताशु वाष्पविप्लुतभाषिणी । 32 ॥

Koushulya, with *Soomuntra*, now raised up the fallen king, and thus addressed him, "O partaker of the great portion! why dost thou not answer the messenger of him engaged in that arduous task in the forest? O son of *Rughoo*, having done these acts of injustice art thou now ashamed? Arise, thou hast done well; no help arises from this sorrow. O my lord, Kikeyee is not here, through fear of whom thou art afraid to enquire about *Rama*. Converse now without fear." Koushulya having spoken thus to the great king, immediately fell on the ground. All the females, beholding the lamenting Koushulya

विलपन्तीं तथा दृष्ट्वा कौशल्यां पतितां भुवि।
परिवार्य्य ततः सर्व्वाः समन्ताद्रुरुदुः स्त्रियः। 33 ॥
ततस्तमन्तः पुरनादमुत्थितं समीक्ष्य वृद्धास्तरुणाश्च मानवाः।
स्त्रियश्च सर्व्वा रुरुदुः समन्ततः पुरन्तदासीत्पुनरेव सङ्कुलं। 34 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे सूतगमनो नाम
चतुश्चत्वारिंशत्तमः सर्गः ॥

fallen to the ground, together with the king, surrounded them on all sides. Then all the females old and young, perceiving the cry raised in the inner apartment, wept, and the city was again involved in misery.

End of the forty-fourth Section.

प्रत्याश्वस्तो यदा राजा मोहात्प्रत्यागता स्मृतिः ।
तदाजुहाव तं सूतं रामवृत्तान्तकारणात् । 1 ॥
अथ सूतो महाराजं कृताञ्जलिरुपस्थितः ।
राममेवानुशोचन्तं दुःखशोकसमन्वितं । 2 ॥
वृद्धं परमसन्तप्तं नवग्रहमिव द्विपं ।
विनिश्वसन्तं ध्यायन्तमस्वस्थमिव कुञ्जरं । 3 ॥
राजा तु रजसा सूतं ध्वस्ताङ्गं समुपस्थितं ।
अश्रुपूर्णमुखं दीनमुवाच परमार्त्तवत् । 4 ॥

SECTION XLV.

The king reviving again, and recovering his recollection, required of the charioteer an account of Rama. The distressed charioteer then, with joined hands, approached the great and aged monarch, grieved for Rama, filled with affliction and sorrow, fixed in thought, and sighing bitterly, like an elephant newly caught, or one separated from its associates. The afflicted king then said to the charioteer, who stood near him, wretched, his body smeared with dust, and his eyes full of tears, "That virtuous one will remain in the forest tak-

अनुवत्स्यति धर्म्मात्मा वृक्षमूलमुपाश्रितः ।
सोऽत्यन्तसुखितः सूत किमशिष्यति राघवः । 5 ॥
दुःखस्यानुचितो दुःखं सुमन्त्र शयनोचितः ।
भूमिपालात्मजो भूमौ शेते कथमनाथवत् । 6 ॥
यं यान्तमनुयान्ति स्म पदातिरथकुञ्जराः ।
स वत्स्यति कथं रामो विजनं वनमाश्रितः । 7 ॥
व्यालैर्मृगैराचरितं कृष्णसर्पनिषेवितं ।
कथं कुमारौ वैदेह्या सार्द्धं वनमुपाश्रितौ । 8 ॥
सुकुमार्य्या तपस्विन्या सुमन्त्र सह सीतया ।
राजपुत्रौ कथं पादैरवरुह्य रथाद्गतौ । 9 ॥

ing refuge beneath some tree. O charioteer, what will the resigned Raghu*va* eat? O *Soomuntra*! How will Rama, the son of king Du*sha-rutha*, worthy of the softest couch, sleep miserably on the ground like one forlorn? How can Ram*a*, constantly accompanied by infantry, chariots, and elephants, reside in an uninhabited wood? How will my two sons, who with Videhee have thus departed, be able to reside in the forest abounding with serpents and wild beasts, nay, with that black and deadly serpent? How did the two princes, with the tender and devoted Seeta, having alighted from the

सिद्धार्थः खलु सूत त्वं येन दृष्टौ ममात्मजौ ।
वनान्तं प्रविशन्तौ तावश्विनाविव मन्दरं । 10 ॥
किमुवाच वचो रामः किमुवाच च लक्ष्मणः ।
सुमन्त्र वनमासाद्य किमुवाच च मैथिली । 11 ॥
आसितं शयितं भुक्तं सूत रामस्य कीर्त्तय ।
जीविष्याम्यहमेतेन ययातिरिव साधुषु । 12 ॥
इति सूतो नरेन्द्रेण चोदितः सज्जमानया ।
उवाच वाचा राजानं स वाष्पपरिबद्धया । 13 ॥
अब्रवीन्मे महाराज धर्म्ममेवानुपालयन् ।
अञ्जलिं राघवः कृत्वा शिरसाभिप्रणम्य च ।
सूत मद्वचनात्तस्य तातस्य विदितात्मनः । 14 ॥

chariot, walk on foot ? Assuredly, O charioteer, the purpose of thy existence is fully accomplished, in that thou hast seen my two sons enter the wood, like the *Ushwinis* retiring behind *Mundura*.[1] O *Soomuntra*, what did Ram*a* say ? —What did Luksh*muna* say ?—and what did Mith*i*lee say, when she arrived in the wood ? Tell me, O charioteer, of his dwelling, his sleeping, and his eating ; by this I shall live, even as Yuyat*i* lived among the good." Commanded by the sovereign of men, the charioteer thus addressed the king in a speech, interrupted by tears : " O great king ! Raghu*va*, the observer of truth,

1 Name of a celebrated mountain.

शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः।
सर्व्वमन्तःपुरं वाच्यं सूत मद्वचनात्त्वया। ॥
आरोग्यमविशेषेण यथार्हमभिवादयन्। १५ ॥
माता च मम कौशल्या कुशलञ्चाभिवादनं।
अप्रमादश्च वक्तव्या ब्रूयाश्चैनामिदं वचः। १६ ॥
धर्म्मनित्या यथा कालमग्न्यगारपरा भव।
देवि देवस्य पादौ च देववत्परिपालय। १७ ॥
अभिमानञ्च मानञ्च त्यक्त्वा वर्त्तस्व मातृषु।
अनुराजानमार्य्यांश्च कैकेयीमम्ब कारय। १८ ॥

having joined his hands and bowed his head, thus charged me, "O charioteer, at my command, honor the feet of my wise, magnanimous father, to whom my obeisance is due; and all the inhabitants of the inner apartment, and at my word, ask, with humble obeisance, without distinction, concerning their health. Ask my mother Koushulya concerning her welfare; my dutiful regards present to her, and admonish her to continue in the path of virtue. Say "O goddess, at stated times be thou in the house of fire,[1] and honor the feet of the king as thou wouldest a god. Abandoning self-esteem and haughtiness, be thou among my mothers; and manifest, O beloved mother, the greatest respect towards the sovereign, and likewise to the excellent Kikeyee. Act towards Bhuruta, the

1 The place where the sacred fires are kept.

कुमारे भरते वृत्तिर्वर्त्तितव्या च राजवत्।
अथ ज्येष्ठा हि राजानो राजधर्म्ममनुस्मर। 19 ॥
भरतः कुशलं वाच्यो वाच्यो मद्वचनेन च।
सर्व्वास्वेव यथान्यायं वृत्तिं वर्त्तस्व मातृषु। 20 ॥
वक्तव्यश्च महाबाहुरिक्ष्वाकुकुलनन्दनः।
पितरं यौवराज्यस्थो राज्यस्थमनुपालय। 21 ॥
अतिक्रान्तवया राजा मास्मैनं व्यपरोरुधः।
कुमार राज्ये जीवस्य तस्यैवाज्ञा प्रवर्त्ततां। 22 ॥
अब्रवीच्चापि मां भूयो भृशमश्रूणि वर्त्तयन्।
मातेव मम माता ते द्रष्टव्या पुत्रगर्द्धिनी। 23 ॥

prince, as towards a sovereign. A king is greater than all: remember therefore the duty due to a sovereign. At my word also, thus address Bhuruta. Conduct thyself among all the royal mothers as becomes the joy of Ikshwakoo's race: the hero associated in government, must also be told to pay every attention to the reigning king. The king is far advanced in age, do not obstruct him in his plans: pay every attention to the command of him whilst living; whilst the coadjutorship continues." Again he charged me with tears in his eyes, "Let my mother, affectionate to her son, be esteemed as thy own mother." The valiant Rama, the highly renowned, whose eyes resem-

इत्येवं मां महाबाहुर्ब्रुवन्नेव महायशाः ।
रामो राजीवपत्राक्षो भृशमश्रूण्यवर्त्तयत् । 24 ॥
लक्ष्मणस्तु सुसंक्रुद्धो निश्वसन् वाक्यमब्रवीत् ।
केनायमपराधेन राजपुत्रो विवासितः ।
राज्ञात्र खलु कैकेय्या लघु चाश्रुत्य शासनं ।
कृतङ्कार्य्यमकार्य्यम्वा वयं येनाभिपीडिताः । 25 ॥
यदि प्रव्राजितो रामो लोभकारणकारितं ।
वरदाननिमित्तम्वा सर्व्वथा दुष्कृतं कृतं । 26 ॥
इदं तावद्यथा काममीश्वरस्य कृते कृतं ।
रामस्य तु परित्यागे न हेतुमुपलक्षये । 27 ॥

ble the petal of the lotos, saying this to me, wept aloud. Lukshmuna also, greatly enraged, sighing said, " For what fault is this prince exiled? Assuredly at the foolish command of Kikeyee has the king done that, whether proper or improper, by which we are involved in misery: whether Rama is exiled through avarice, or because of the promise, the deed is in every respect evil. Though actions are ascribed to the will of the gods, I see no cause for the exile of Rama: begun through inconsideration, and completed through levity, this deed, contrary to justice, will produce dreadful consequences. I perceive no parental affection in the great king. Raghuva is to me a brother,

असमीक्ष्य समारब्धं विरुद्धं बुद्धिलाघवात् ।
जनयिष्यति संक्रोशं राघवस्य विवासनं । 28 ॥
अहं तावन्महाराजे पितृत्वं नोपलक्षये ।
भ्राता भर्त्ता च बन्धुश्च पिता च मम राघवः । 29 ॥
सर्व्वलोकप्रियं त्यक्त्वा सर्व्वलोकहिते रतं ।
सर्व्वलोको ऽनुरज्येत कथञ्चानेन कर्म्मणा । 30 ॥
सर्व्वप्रजाभिरामं हि रामं प्रव्राज्य धार्म्मिकं ।
सर्व्वलोकविरोधेन कथं राजा भविष्यति । 31 ॥
जानकी तु महाराज निःश्वसन्ती तपस्विनी ।
भूतोपहतचित्तेव विष्ठिता विस्मृता स्थिता । 32 ॥

a friend, and a father. Having abandoned him, beloved of all, and devoted to the good of all creatures, how can the people be pleased with this act? Having in opposition to the will of all, exiled the pious Rama, the delight of men, how can he be a king?" The devoted daughter of *Junuka*, sighing, full of deep distress, and standing, unmindful of every thing, like a person terrified by an evil spirit: that hitherto renowned princess, unacquainted with distress, weeping at the present affliction, uttered not a word, but looking

अदृष्टपूर्व्वव्यसना राजपुत्री यशस्विनी ।
तेन दुःखेन रुदती नैव मां किञ्चिदब्रवीत् ।
उद्वीक्ष्यमाणा भर्त्तारं मुखेन परिशुष्यता ।
मुमोच सहसा वाष्पं प्रयान्तमुपवीक्ष्य सा । 33 ॥
तथैव रामो ऽश्रुमुखः कृताञ्जलिः स्थितो ऽब्रवील्लक्ष्मणबाहुपालितः ।
तथैव सीता रुदती तपस्विनी निरीक्षते राजरथं तथैव मां । 34 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे रामसन्देशाख्यानो
नाम पञ्चचत्वारिंशत्तमः सर्गः । ॥

up looking to her husband, with a countenance withered with grief, and seeing him going forward she burst into tears. Thus Rama, with his face covered with tears, his hands joined, supported by Lukshmuna, said; and thus also did the weeping Seeta feel, when she viewed me and the regal chariot.

End of the forty-fifth Section.

इति ब्रुवन्तं सन्देशं सुमन्त्रं मन्त्रिसत्तमं ।
ब्रूह्यशेषं पुनरिति राजा वचनमब्रवीत् । 1 ॥
तस्य तद्वचनं श्रुत्वा सुमन्त्रो वाक्यविक्लवः ।
कथयामास भूयो ऽपि रामसन्दर्शविस्तरं । 2 ॥
जटाः कृत्वा महाराज चीरवल्कलधारिणौ ।
गङ्गामुत्तीर्य्य तौ वीरौ प्रयागाभिमुखौ गतौ । 3 ॥
अग्रतो लक्ष्मणो यातः पालयन् रघुनन्दनं ।
तांस्तदागच्छतो दृष्ट्वा निवृत्तो ऽस्म्यवशस्तदा ।
मम त्वश्वा निवृत्तस्य न प्रावर्त्तन्त वर्त्मनि । 4 ॥

SECTION XLVI.

The king then said to *Soomuntra*, that excellent counsellor, who was relating the story of his parting with Rama, "Tell the whole again." At this command *Soomuntra*, scarcely able to express himself, again related at large what he had seen of Rama: "O great king, the two heroes having matted their hair, and assumed the bark dress of devotees, crossed the Ganges and went towards *Pruyaga*. *Lukshmuna* went before, protecting the son of *Rughoo*. Having seen them thus far advanced, I returned, not being at my own disposal. But when Rama had gone into the wood, the horses

उष्णमश्रु विमुञ्चन्तौ रामे सम्प्रस्थिते वनं ।
उभाभ्यां राजपुत्राभ्यामथ कृत्वाहमञ्जलिं ।
प्रस्थितो रथमास्थाय तद्दुःखमपि धारयन् । 5 ॥
गुहेन सार्द्धं तत्रैव स्थितोऽस्मि दिवसान् बहून् ।
आशया यदि मां रामः पुनः शब्दापयेदिति । 6 ॥
विषये ते महाराज रामव्यसनकर्षिताः ।
अपि वृक्षाः परिम्लानाः सपुष्पाङ्कुरकोमलाः । 7 ॥
उपतप्तोदका नद्यः पल्वलानि सरांसि च ।
परिशुष्कपलाशानि वनान्युपवनानि च । 8 ॥
न च सर्पन्ति सत्वानि व्याला न प्रसरन्ति च ।
रामशोकाभिभूतं तन्निष्कूजमिव तद्वनं । 9 ॥

shedding briny tears, refused to turn back on the road. At length I, who stood with joined hands, dismissed by the princes, mounted the chariot, restraining my distress, and remained several days with *Gooha*, in hope that Ram*a* might again call me. O king, the trees in thy kingdom, afflicted with the distress of losing Ram*a*, are without their flowers and tender buds. The waters of the rivers, the ponds, and pools, are become fervid with heat; the leaves of the groves and woods are dried up; the animals move not, nor do the serpents glide along, and the forest preserves a dead silence, afflicted

लीनपुष्करपत्राश्च नद्यश्च कलुषोदकाः ।
सन्तप्तपद्माः पद्मिन्यो लीनमीनविहङ्गमाः । 10 ॥
जलजानि च पुष्पाणि माल्यानि स्थलजानि च ।
नाति भान्त्यल्पगन्धीनि फलानि च यथा पुरं । 11 ॥
अत्रोद्यानानि शून्यानि प्रलीनविहगानि च ।
न चाभिरामानारामान् पश्यामि मनुजर्षभ । 12 ॥
प्रविशान्तमयोध्यायां न कश्चिदभिनन्दति ।
नरा राममपश्यन्तो निश्वसन्ति मुहुर्म्मुहुः । 13 ॥
देवराजरथं दृष्ट्वा विना राममिहागतं ।
दूराद्श्रुमुखः सर्व्वो राजमार्गगतो जनः । 14 ॥

with sorrow for Ram*a*. The rivers are deprived of the water lilies, and their waters are defiled: the places which abounded with nymphœas are deprived of them, and deserted by the fishes and fowls: neither the aquatic flowers, nor those produced on dry land, display their brilliant colors, nor emit as formerly their fragrant odours—nor give their fruits as heretofore. The gardens are now empty, and the birds sit pensive: nor do I, O chief of men, discern any thing pleasant in the delightful groves. Entering *U*yodhya, nothing to me affords pleasure. The people not seeing Ram*a*, are perpetually sighing. O Sire, seeing from afar the chariot of the sovereign of the gods returning without Ram*a*, all the people on the high road were

हर्म्यैर्व्विमानैः प्रासादैरवेक्ष्य रथमागतं ।
हाहाकारकृता नार्य्यो रामादर्शनकर्षिताः । 15 ॥
आयतैर्व्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
अन्योन्यमभिवीक्षन्ते व्यक्तमार्त्ततराः स्त्रियः । 16 ॥
नामित्राणां न मित्राणामुदासीनजनस्य च ।
अहमार्त्ततया कश्चिद्विशेषं नोपलक्षये । 17 ॥
अप्रहृष्टमनुष्याश्च दीननागतुरङ्गमाः ।
आर्त्तस्वरपरिम्लाना विनिश्वसितनिस्वना । 18 ॥

overwhelmed with anguish. Women, seized with grief at not seeing *Rama*, looking from the houses, and palaces of different descriptions, and seeing the chariot return empty, broke forth into loud lamentation. Deeply pained, they, with swollen eyes, streaming with tears, looked stedfastly on one another, mutually increasing each other's distress. Grief renders me unable to make the smallest difference between foes and friends. Men, joyless, and wretched, their faces withered with grief, groan, together with the elephants and horses. *Uyodhya*, O great sovereign, in my view, resembles the joyless Koushulya bereft of her son; in anguish through the exile of *Rama*." Hearing these

निरानन्दा महाराज रामप्रव्राजनातुरा ।
कौशल्या पुत्रहीनेव अयोध्या प्रतिभाति मे । 19 ॥
सूतस्य वचनं श्रुत्वा राजा परमदीनवत् ।
वाष्पोपहतया सूतमिदम्वचनमब्रवीत् । 20 ॥
कैकेय्या विनियुक्तेन पापाभिजनभावया ।
मया न मन्त्रकुशलैर्वृद्धैः सह समन्त्रितं । 21 ॥
न सुहृद्भिर्नचामात्यैर्म्मन्त्रयित्वा न नैगमैः ।
मयायमर्थः सम्मोहात् स्त्रीहेतोः सहसा कृतः । 22 ॥
भवितव्यतया नूनमिदं वा व्यसनं महत् ।
कुलस्यास्य विनाशाय प्राप्तं सूत यदृच्छया । 23 ॥

words of the charioteer the king, sunk in grief, pouring forth floods of tears, thus addressed him, "Excited by Kikeyee, who was governed by a wicked adviser, was this deed hastily done by me, without deliberating with my able counsellors, my friends, my courtiers, or my people. O charioteer, this great distress has come on me, because it was the will of the gods to destroy the family. O charioteer, if I have ever done thee any good, restore Ram*a*.

सूत यद्यस्ति ते किञ्चिन्मयापि सुकृतं कृतं।
त्वं प्रापयाशु मां रामं प्राणाः सत्वरयन्ति मां। 24 ॥
यद्यद्यापि ममैवाज्ञा निवर्त्तयतु राघवं।
न शक्ष्यामि विना रामं मुहूर्त्तमपि जीवितुं। 25 ॥
अथ वापि महाबाहुर्गतो दूरं भविष्यति।
मामेव रथमारोप्य शीघ्रं रामाय दर्शय। 26 ॥
वृत्तदंष्ट्रो महेष्वासः क्वासौ लक्ष्मणपूर्व्वजः।
यदि जीवामि साध्वेनं पश्येयं सीतया सह। 27 ॥
अतो ऽनु किं दुःखतरं यो ऽहमिक्ष्वाकुनन्दनं।
इमामवस्थामापन्नो नेह पश्यामि राघवं। 28 ॥

My life is quivering on my lips. Even this day let my order stop Raghuva. I am unable to exist an instant without Rama.—If that valiant one be gone to a great distance, take me in the chariot and speedily shew me Rama. Where is that fine-toothed archer, the eldest brother of Lukshmuna? If I live I will see him and Seeta. What can exceed my distress, that in this condition I am unable to behold Raghuva! Oh Rama! Oh Rama's younger

हा राम रामानुज हा हा वैदेहि तपस्विनि।
न मां जानीत दुःखेन म्रियमाणमनाथवत्। 29 ॥
स तेन राजा दुःखेन भृशमर्पितचेतनः।
अवगाढः सुदुष्पारं शोकसागरमब्रवीत्। 30 ॥
रामशोकमहावेगः सीताविरहपारगः।
श्वसितोर्म्मिमहावर्त्तो बाष्पवेगजलाविलः। 31 ॥
बाहुविक्षेपमाणोऽसौ विक्रन्दितमहास्वनः।
प्रकीर्णकेशशैवालः कैकेयी वडवामुखः। 32 ॥
ममाश्रुवेगप्रभवः कुब्जावाक्यमहाग्रहः।
वरवेलो नृशंसाया राम प्रव्राजनाय ते। 33 ॥

brother! Oh the devoted Seeta! They would not be able to know me, dying with distress, like one forlorn." The monarch, his mind totally absorbed in grief, being sunk in an impassable sea of trouble, said, "O Koushulya, that great sea into which I, bereft of Rama, am sunk is unfathomable. Affection to Rama forms its swift current—separation from Seeta extends it even to the shore; it is covered with the waves raised by sighing — the waters are discolored with torrents of tears;—the extent of it is the stretching out of the arms—its roaring is the noise of weeping—dishevelled hair, are the sea weeds—Kikeyee is the submarine fire—it is put in motion by tears. The impassable shore is the promise I made to that merciless wretch. O

यस्मिन्वत निमग्नो ऽहं कौशल्ये राघवम्विना ।
दुस्तरो जीवता देवि मयायं शोकसागरः । 34 ॥
अशोभनं यो ऽहमिहाद्य राघवं दिदृक्षमाणो न लभे सलक्ष्मणं ।
इतीव राजा विलपन्महायशाः पपात तूर्णं शयने सुमूर्छितः । 35 ॥
इति विलपति पार्थिवे प्रणष्टे करुणतरं द्विगुणञ्च रामहेतोः ।
वचनमनुनिशम्य तस्य देवी भयमगमत्पुनरेव राममाता । 37 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे दशरथविलापो नाम षट्चत्वारिंशः सर्गः ॥

this sea of grief can never be crossed by me living: – O wretched, that I, so desirous of seeing Raghuva and Lukshmuna,[1] should be unable to obtain my wish! The renowned king, lamenting thus, fell quite senseless on the bed. The king, thus lamenting on account of Rama, having fallen down insensible, the queen, the mother of Rama, hearing these accents of unmeasurable distress, was immediately seized with fear and horror.

End of the forty-sixth Section.

1 This unnatural and strained metaphor, is esteemed prodigiously beautiful by the Hindoo poets; it is therefore carefully preserved, to give an idea of eastern taste.

ततो भूतोपसृष्टेव वेपमाना पुनः पुनः ।
धरण्यां गतसत्त्वेव कौशल्या सूतमब्रवीत् । 1 ॥
नय मां यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः ।
तान् विना क्षणमप्यद्य जीवितुं नोत्सहे ह्यहं । २ ॥
निवर्त्तय रथं शीघ्रं नय मां दण्डकानपि ।
अथ तान्नानुगच्छामि गमिष्यामि यमालयं । 3 ॥
वाष्पवेगोपहतया स वाचा सज्जमानया ।
इदमाश्वासयन्देवीं सूतः प्राञ्जलिरब्रवीत् । 4 ॥

SECTION XLVII.

Koushulya, fallen to the ground like one dead, and trembling repeatedly, now said to the charioteer : " Take me to the place where are Kak*ootstha*, Seeta, and L*ukshmuna*; I cannot exist an instant longer without seeing them, speedily turn the chariot, and carry me to the forest of D*unduka*. If I follow not them, I will go to the house of *Yuma*." The charioteer, joining his hands, with words, carefully delivered, and interrupted with tears, thus consoled and

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त्यज शोकञ्च मोहञ्च सम्भ्रमं दुःखजन्तथा ।
व्यवधूय च सन्तापं वने वत्स्यति राघवः । 5 ॥
लक्ष्मणश्चापि रामस्य पादौ परिचरन्वने ।
आराधयति धर्म्मज्ञः परलोकं जितेन्द्रियः । 6 ॥
विजने ऽपि वने सीता वासं प्राप्य गृहेष्विव ।
विस्रम्भं लभते सीता रामे विन्यस्तमानसा । 7 ॥
नास्या दैन्यं कृतं किञ्चित्सुसूक्ष्ममपि लक्ष्यते ।
उचितेव प्रवासानां वैदेही प्रतिभाति मे । 8 ॥
नगरोपवनं गत्वा यथा स्म रमते पुरा ।
तथैव रमते सीता निर्ज्जनेषु वनेष्वपि । 9 ॥

comforted the queen; " Abandon excessive grief, and fainting, and its offspring, impatience. Raghyva, rising superior to distress, will reside at ease in the forest. The virtuous and self-subdued Lukshmuna, serving in the forest at the feet of Rama, seeks happiness in a future life. Seeta also dwells in the uninhabited forest, with confidence equal to one residing in a populous neighbourhood: her mind wholly devoted to Rama, Videhee, worthy of a better lot, seems to experience no kind of distress. She enjoys herself in the uninhabited forest equally as in the city gardens. The cheerful Seeta, whose countenance resembles the rising moon, amuses herself in the lonely uninhabited

बालेव रमते सीता बालचन्द्रनिभानना ।
रामा रामे ह्यदीनात्मा विजनेऽपि वने सती ॥ 10 ॥
तद्गतं हृदयं यस्यास्तदधीनञ्च जीवितं ।
अयोध्या हि भवेदस्या रामहीना तथा वनं ॥ 11 ॥
परिपृच्छति वैदेही ग्रामांश्च नगराणि च ।
गतिं दृष्ट्वा नदीनाञ्च पादपान् विविधानपि ॥ 12 ॥
रामलक्ष्मणयोर्म्मध्ये सीता राजति ते स्नुषा ।
शक्रकेशवयोर्म्मध्ये पद्मा श्रीरिव रूपिणी ॥ 13 ॥
रामं त्वा लक्ष्मणं वापि दृष्ट्वा जानाति जानकी ।
अयोध्या क्रोशमात्रे तु विहारमिव संश्रिता ॥ 14 ॥

forest with the gaiety of a child, while Rama is there, the centre of her heart, the lord of her affections. She would esteem *Uyodha* a wilderness, if destitute of Rama. On her journey, Videhee, looking around her, enquired respecting the towns and villages, the course of the rivers, and the various trees. Between Rama and Lukshmuna, the beautiful Seeta appears like Pudma,[1] the goddess of prosperity, between Shukra,[2] and Keshuva.[3] The daughter of Junuka, when with either Rama or Lukshmuna, considers herself as enjoying a walk in the fields in the neighbourhood of *Uyodha*. I remember this her ready

1 A name of Luksmee. 2 *Indra*. 3 Vishnoo.

इदमेव स्मराम्यस्याः सहसैवोपजल्पितं ।
कैकेय्यो संश्रितं जल्पं नेदानीं प्रतिभाति मां । 15
ध्वंसयित्वा तु तद्वाक्यं प्रमादात्पर्य्युपस्थितं ।
ह्लादनं वचनं सूतो देव्या मधुरमब्रवीत् । 16 ॥
अध्वना वातवेगेन सम्भ्रमेणातपेन च ।
न विगच्छति वैदेह्याश्चन्द्रांशुसदृशी प्रभा ।
सदृशं शतपत्रस्य पूर्णचन्द्रोपमप्रभं ।
वदनं तद्वदान्याया वैदेह्या न विकम्पते । 17 ॥
अलक्तरसरक्ताभावलक्तरसवर्ज्जितौ ।
अद्यापि चरणौ तस्याः पद्मकोषसमप्रभौ । 18 ॥

observation, ' What was said by Kikeyee does not even present itself to my mind." The charioteer having thus destroyed the force of those words, which had escaped him through inadvertence, further addressed the queen in soft and pleasing accents, " The lustre of Videhee, resembling that of the moon, is not diminished by the dust of the road,—nor the swift currents of wind,—nor by trouble,—nor the heat of the sun. The countenance of the excellent Videhee, resembling the petal of the nymphæs, or the full orbed moon, shines forth in undiminished lustre. Her feet, without the aid of lac, are of a crim-

नूपुरोत्कृष्टलीलेव खेलं गच्छति भामिनी ।
इदानीमपि वैदेही तद्रागान्यस्तभूषणा ।
गजम्वा वीक्ष्य सिंहम्वा व्याघ्रम्वा वनमाश्रिता ।
नाहारयति सन्त्रासं वाहू रामस्य संश्रिता । 19 ॥
न शोच्यास्तेन चात्मा ते शोच्यो नापि जनाधिपः ।
इदं हि चरितं लोके प्रतिष्ठास्यति शाश्वतं । 20 ॥
विधूय शोकं परिहृष्टमानसा महर्षियाते पथि सुव्यवस्थिताः ।
वने रता वन्यफलाशनाः पितुः शुभां प्रतिज्ञां परिपालयन्ति ते । 21 ॥
तथापि सूतेन सुयुक्तवादिना निवार्य्यमाणा सुतशोककर्षिता ।
न चैव देवी-विरराम कूजितात्प्रियेति पुत्रेति च राघवेति च । 22 ॥

son glow: Even now do they equal the color of the water lily: that beautiful one trips sportively along, engaging the mind by her elegant *noopooras*,[1] The beauteous and adorned Videhee, residing in the wood, loses not her confidence: at the sight of an elephant, a lion, or a tyger, protected by the arm of Ram*a*, she fears nothing. These ought not to be viewed as objects of commisseration, but rather thyself and the sovereign of men: their conduct will be eternally applauded throughout the universe. Having shaken off sorrow, they, with joyful mind pursuing the path trodden by the great sages, pleased with a forest residence, feeding on wild fruits, fulfil the engagement of their father."

1 Ornaments for the feet, set with bells.

प्रत्याश्वस्तन्तु राजानमुत्थाप्य दुःखितं भृशं ।
कौशल्या स्थापयामास शयने शोकलालसा । 23 ॥
तत् एनं प्रमार्ज्जन्ती सम्वाहन्ती च मूर्च्छितं ।
भूयः प्रत्यागतः प्राणमिदम्वचनमब्रवीत् । 24 ॥
यदिदं त्रिषु लोकेषु प्रथितन्ते महद्यशः ।
पुत्त्रप्रव्राजनात्तत्ते प्रणष्टमिति मे मतिः । 25 ॥
को हि नाम प्रियं पुत्त्रं त्यजेदनपकारिणं ।
प्रतिश्रुत्य सतां मध्ये यौवराज्याभिषेचनं । 26 ॥
यदि वावश्यदातव्यौ प्रियायै ते वरौ प्रभो ।
किमर्थन्ते प्रतिज्ञातं राघवस्याभिषेचनं । 27 ॥

The queen though consoled by the eloquent charioteer, still torn with grief for her son, could not desist from crying, " O my beloved ! O my son ! O Raghuva !" Having raised up the reviving, deeply distressed, king, Koushulya, affected with sorrow, placed him on the couch : afterwards stroking and rubbing the late swooning, but now revived, monarch, she thus addressed him ; "I fear thy fame, which had filled the three worlds, is annihilated by exiling thy son : Who ever abandoned a beloved, unoffending son, after having engaged, in the midst of the virtuous, to install him in the coadjutorship ? If, O Sire, it was absolutely necessary to give the two promised

अनृताद्यदि चेद्भीतः प्रव्राजयसि मे सुतं ।
प्रतिज्ञायाभिषेक्ष्ये ऽहं श्वस्त्वमित्यभिमन्त्रितं । 28 ॥
स्त्रीहेतोः कामवश्यात्मा वृद्धः सन्नजितेन्द्रियः ।
पश्योभयं विचार्य्यैतत्तथाप्यनृतवागसि । 39 ॥
इक्ष्वाकूणां राजवंशः सत्यवाक् प्रथितः क्षितौ ।
तत्र त्वया यौवराज्यं प्रतिज्ञायानृतं कृतं ।
न त्वयायं श्रुतः श्लोकः पौराणः प्रथितः क्षितौ । 30 ॥
सत्यं पुरा तु नयता स्वयं गीतः स्वयम्भुवा ।
अश्वमेधसहस्रञ्च सत्यञ्च तुलया धृतं ।
अश्वमेधसहस्राद्धि सत्यमेवातिरिच्यते । 31 ॥

boons to thy beloved consort, why didst thou engage to install Raghuva? If thou hast exiled my son, through fear of violating thy word, how is it that thou didst not fear the promise which thou hadst made with the advice of thy counsellors, saying, 'We will install him to-morrow.' Enslaved in thy old age by attachment to a woman, and unable to govern thy passions, behold thou art found a liar, if we judge impartially on either side. The royal race of *Ikshwakoo* is renowned throughout the world for speaking truth. Into that family, by thee, promising the coadjutorship, falsehood has been introduced. Has this ancient verse, formerly spoken by the self-existent and true, been heard by thee, which is famous throughout the three worlds? A thousand *ushwa-*

जीवितेनाप्यतः सत्यं भुवि रक्ष्यन्ति साधवः ।
न हि सत्यात्परो धर्म्मस्त्रिषु लोकेषु विद्यते । 32 ॥
सत्यात्समभवत्सोमः सोमाद्ब्रह्म ततो ऽमृतं ।
अद्भ्यो ऽग्निरग्नेः पृथिवी भूमेर्भूतानि जज्ञिरे ।
सत्येनार्कः प्रतपति सत्येनाप्यायते शशी ।
सत्येनाखिलमुद्भूतं सत्ये लोकाः प्रतिष्ठिताः । 33 ॥
वृषश्चतुष्पाद्भगवान् सत्ये धर्म्मः प्रतिष्ठितः ।
द्यौरन्तरीक्षं पृथिवी सत्येनैव ध्रियन्त्यतः । 34 ॥
सत्येनैकेन यान् लोकान् यान्ति सत्यव्रता नराः ।
न यान्ति ताननृतिका इष्ट्वा क्रतुशतैरपि । 35 ॥

medh*as* have been weighed against a true word, and one true word exceeds a thousand *ushwa*-medh*as*; therefore in this world, the righteous prefer truth even to life; no virtue is greater than truth, known in the three worlds. From truth was the moon produced;—from the moon, Br*u*hm*a*,—from Br*u*hm*a*, water—from water, fire—from fire, earth,—and from earth, all creatures. The sun warms by means of truth,—the moon refreshes through truth,—truth gave existence to the three worlds. Moral virtue, which is divine, consists of four parts, it is founded in truth, therefore heaven, the atmosphere and

सत्यप्रतिज्ञा नृपते पुरुषाः सत्यवादिनः ।
लभन्ते दुर्लभान् लोकानश्वमेधशतैरपि ।
पथिभिस्तेन गन्तव्यं तैर्गता यैः पितामहाः ।
द्वावेव कथितौ सद्भिः पन्थानौ ददतांवर । 36 ॥
अहिंसा चैव सत्यञ्च यत्र धर्म्मः प्रतिष्ठितः ।
तदिदं रक्षितं सद्भिः सत्यमुत्सादितं त्वया । 37 ॥
धर्म्मञ्चैतं समास्थाय स्वञ्चैवोन्मथितं यशः ।
वाति गन्धः सुमनसां प्रतिवातं कथञ्चन । 38 ॥

the earth supported by truth. Men by truth alone obtain the heavenly mansions, but liars, however desirous of beatitude, obtain it not, though they perform a thousand sacrifices. O king, those who are true to their promise, obtain mansions, scarcely obtainable by an hundred *ushwa-medhus*. It becomes every man to tread in the steps of his predecessors. O chief of the generous, two ways are mentioned by the good, as conducting to perfect virtue: innocence[1] and truth. The latter virtue revered by the good, and thy own fame, (extorted from the world by thy meritorious deeds,) have been destroyed by thee. The scent of flowers, by the repeated agitation of the wind,

1 i. e. Abstaining from injuring others.

धर्म्मजस्तु मनुष्याणां वाति गन्धः समन्ततः ।
चन्दनानां महार्हाणामगुरूणान्तथा प्रभो । 39 ॥
नावस्थायी चिरं गन्धो यथा कीर्त्तिमयो नृणां ।
प्लातधायं गुणहरो गन्धो लोके चरिष्यति । 40 ॥
अशुभस्यास्य महतः कर्म्मणः शाश्वतीः समाः ।
इह मन्ये सुमहती भ्रूणहत्या त्वया कृता ।
प्रियायै वसुधा दत्ता रामः प्रव्राजितो वनं । 41 ॥
दिष्ट्या न याचितस्त्वेतद्राघवो वध्यतामिति ।
न ह्येतदपि कैकेय्या दुर्लभं त्वयि धार्म्मिके ।
अनद्भुतमिदं लोके यद्बद्धा बलवत्तरैः । 42 ॥

flows out in all directions; thus the fragrance produced by the virtues of men, is wafted abroad on every side. O my lord, the scent of costly sandal wood or of lignum aloes; unlike the fame of men quickly evaporates, but the virtue-obliterating savor of this action, will spread itself throughout the world even to eternity. The earth given to a favorite wife, and *Rama* exiled to the forest, are deeds which I rank with the murder of an unborn infant. Happy is it for me that the death of *Raghuva* was not solicited; this would have been granted to Kikeyee without hesitation, by thee, the mirror of virtue!

ईश्वरैर्दुर्ब्बलः कृष्यः क्रतौ पशुरिवाचलः ।
दृश्यन्ते हि नरा लोके बलवन्तो बलाधिकैः ।
आक्रम्यमाणा विजने सिंहैरिव महाद्विपाः । 43 ॥
स मे सुतश्च शक्तो ऽपि धर्म्मं प्रति सुदुर्ब्बलः ।
अतः सकामानुत्सृज्य माञ्च त्यक्त्वा वनं गतः । 44 ॥
किं रामे त्वामुपालभ्य राजन् परुषया गिरा ।
परस्य कृत्वा किंमन्युमात्मभाग्येष्वसाधुषु । 45 ॥
अनुनीतास्मि रामेण गच्छता बहु विस्तरं ।
न मे वाच्यः पिता किञ्चिद्वक्ष्यति पुनः पुनः ।
न मदर्थं त्वया मातर्व्वाच्यो वृत्तं पिता मम । 46 ॥

It would not have been wonderful if he had been seized by the strong hand of power, like a victim bound for sacrifice by its owner. In this world the weak sink beneath the grasp of the strong, as in the forest elephants are seized by lions. True, my son is strong; but weak when opposed to fate: He, therefore, having bid adieu to all that is desirable, and relinquished even me, is gone into exile. Yet what avails it to load thee with reproaches respecting Ra*ma*? What does the vexing of another avail me, borne down by my own evil fortune? By Ra*ma*, when departing, was I repeatedly charged in the most earnest manner, ‘My father must have nothing spoken to him, O mother: no-

वाग्भिरुद्वेजनीयाभिरिति मां राघवो ऽब्रवीत् ।
साहं तेनानुशिष्टापि पुत्रस्नेहबलात्कृता । 47 ॥
अवशा त्वां ब्रवीम्येवं मग्ना शोकमहार्णवे ।
का हि नामाप्रियं ब्रूयाद्भर्त्तारमिह मद्विधा । 48 ॥
स्मरन्ती सत्कुले जन्म विनयञ्चापि जानती ।
लोके हि पुरुषः स्त्री वा यथा सत्कुरुते स्वयं ।
तथा मधुरमग्रम्वा शृणोति लभते ऽपि वा । 49 ॥
नूनं हि मम भाग्यानां वैदेह्या राघवस्य च ।
अचिन्त्यत्वात्तु दैवस्य त्वमेतत्कृतवान् नृप । 50 ॥

thing by which he may be grieved must be said to my father on my account.' Thus spoke Rama to me ; but though enjoined by him, yet urged by affection for my son, I, plunged into a sea of sorrow, and unable to govern myself, have reproached thee. Yet what woman, though situated thus, recollecting her virtuous descent, and acquainted with obedience and humility, would speak in an unlovely manner to her husband? In this world people, whether men or women, obtain a recompence from others according to the deeds which they perform, whether it be praise or blame. O king, most assuredly thou hast been constrained to act thus by the decrees of fate. Of the destiny of Videhee, myself, or Raghuva, and of the deceres of fate, O king, nothing

न खल्वहं त्वां नृप दोषतो ब्रवीम्यनीश्वरं हीश्वरदेहकं जगत् ।
दृष्ट्वा कृतान्तोपहतेयमाविला किमत्र शाक्यं पुरुषेण चेष्टितुं । 51 ॥
यो ऽसौ नियोगात्तव सत्यवादी सत्यां प्रतिज्ञां नृप पालयंस्ते ।
इतो महात्मा वनमेव रामो गतः सुखान्यप्रतिमानि हित्वा । 52 ॥
वनकृते धर्म्मरते रामे रमयतांवरे ।
कौशल्या रुदती चार्त्ता भर्त्तारमिदमब्रवीत् । 53 ॥
यद्यपि त्रिषु लोकेषु प्रथितस्ते महद्यशः ।
सानुक्रोशो वदान्यश्च प्रियवादी च राघवः । 54 ॥
कथं नरवरश्रेष्ठ पुत्रौ तौ सह सीतया ।
दुःखितौ सुखसम्वृद्धौ कथं दुःखं सहिष्यतः । 55॥

can be understood: by these hast thou been impelled. I blame not thee nor this world abandoned by the deity. Smitten by my evil destiny, why seek to elude it by human endeavors? The magnanimous, the faithful Rama, abandoning unparalleled delights, O king, is at thy command gone from hence to fulfil thy promise." Rama, chief of those who communicate pleasure, being thus exiled to the forest, Koushulya weeping, greatly distressed, further addressed her husband:[1] "Raghuva, the compassionate, the generous, the amiable, renowned throughout the three worlds, the great sup-

1 Some defect in the copy may be justly suspected here, and indeed in several other places. The couplets being numbered, the pundits are tenacious of the number, although there are several instances in which the true reading seems doubtful.

सा नूनं तरुणी श्यामा सुकुमारी सुखोचिता ।
कथमुष्णञ्च शीतञ्च मैथिली विषहिष्यति । 56 ॥
भुक्त्वाशनं विशालाक्षी सूपदंशान्वितं शुभं ।
वन्यं नैवारमाहारं कथं सीतोपभोक्ष्यते । 57 ॥
गीतवादित्रनिर्घोषं श्रुत्वा शुभसमन्विता ।
कथं क्रव्यादसिंहानां शब्दं श्रोष्यत्यशोभनं । 58 ॥
महेन्द्रध्वजसंकाशः क्व नु शेते महाभुजः ।
भुजं परिघसङ्काशमुपधाय महाबलः । 59 ॥
पद्मवर्णं सुकेशान्तं पद्मनिश्वासमुत्तमं ।
कदा द्रक्ष्यामि रामस्य वदनं पुष्करेक्षणं । 60 ॥

porter of thy fame, is now gone to the forest, but how will thy two afflicted sons, brought up in ease with Seeta, endure pain and hardship? How should the young and tender, the pleasing Mithilee, worthy of happiness, endure heat and cold? How should the lotos-eyed Seeta, who fed on excellent and prepared pulse, feed on the wild productions of the woods? How can she, hitherto surrounded with pleaures, and accustomed to songs and music, bear to hear the howlings of devouring lions? Where does the valiant and mighty Rama, resembling the standard of *Indra*, sleep, reclining his head on his club-like hand? When shall I see the countenance of the lotos-eyed Rama, in colour resembling the water lily, whose breath is fragrant as the nymphœa?

वज्रसारमयं नूनं हृदयं मे न संशयः ।
अपश्यन्त्या न तं यद्वै फलतीदं सहस्रधा । 61 ॥
यत्त्वया करुणं कर्म्म व्यपोह्य मम बान्धवाः ।
निरस्ताः परिधावन्ति सुखार्हाः कृपणा वने । 62 ॥
यदि पञ्चदशे वर्षे राघवः पुनरेष्यति ।
जह्याद्राज्यञ्च कोषञ्च भरतो नोपलक्ष्यते । 63 ॥
भोजयन्ति किल श्राद्धे केचित् स्वानेव बान्धवान् ।
ततः पश्चात्समीक्षन्ते कृतकार्य्या द्विजोत्तमान् । 64 ॥
तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः ।
न पश्चात्ते ऽभिमन्यन्ते सुधामपि सुरोपमाः । 65 ॥

Surely this heart of mine is formed of the essence of the thunderbolt, that, it does not burst into a thousand pieces, seeing I am bereft of Rama—and my friends, worthy of all pleasure, disappointed and exiled by thee, are wandering in the forest. Should Raghuva return, when the fifteen years are expired, I have little expectation that Bhuruta will abandon the kingdom and the treasury, (nor would Rama receive them.) If people, having entertained their own friends at a funeral feast, and completed the business, afterwards invite eminent twice-born, they find that these wise accomplished twice-born, resembling the celestials, will not look with pleasure even on ambrosia relinquished

ब्राह्मणेष्वपि तृप्तेषु भुक्तशेषं द्विजोत्तमाः ।
नाभ्युपैतुमलं प्राज्ञाः शृङ्गच्छेदमिवर्षभाः । 66 ॥
एवं कनीयसा भ्रात्रा भुक्तं राज्यं विशाम्पते ।
भ्राता ज्येष्ठो वरिष्ठश्च किमर्थं नावमन्यते । 67 ॥
न परेणाहृतं भक्ष्यं व्याघ्रः खादितुमिच्छति ।
एवमेव नरव्याघ्रः परलीढं न मन्यते । 68 ॥
हविराज्यं पुरोडाशाः कुशा यूपाश्च खादिराः ।
नैतानि यातयामानि कुर्वन्ति पुनरध्वरे । 69 ॥
तथा ह्यात्तमिदं राज्यं हृतसारां सुरामिव ।
नाभिमन्तुमलं रामो नष्टसोममिवाध्वरं । 70 ॥

by others. The excellent twice-born, even when other brahmuns have not finished their meal, yet, will not consent to eat of that, of which these have eaten, as a bull will not consent to be shorn of his horns. In the same manner, O lord of the world, will not an elder brother disdain a kingdom enjoyed by a younger brother? A tyger will not eat food caught by another; thus the chief of men disdains that already enjoyed by another. An oblation, clarified butter, sacrificial articles, sacred koosha, and sacrificial posts of the mimosa wood, are not again employed in a new sacrifice; thus Rama will never look with pleasure on a kingdom which resembles stale wine at a feast, or spoiled soma at a sacrifice. Raghuva will never endure

नैवम्विधमसत्कारं राघवो मर्षयिष्यति ।
बलवानिव शार्द्दूलो वालधेरभिमर्षणं । 71 ॥
नैतस्य सहिता लोका भयं कुर्य्युर्म्महामृधे ।
अधर्म्मन्त्विह धर्म्मात्मा लोकं धर्म्मेण योजयेत् । 72 ॥
नन्वसौ काञ्चनैर्व्वाणैर्म्महावीर्य्यो महाभुजः ।
युगान्त इव भूतानि सागरानपि निर्द्दहेत् । 73 ॥
स तादृशः सिंहबलो वृषभाक्षो नरर्षभः ।
स्वयमेव हतः पित्रा जलजेनात्मजो यथा । 74 ॥
द्विजातिचरितो धर्म्मः शास्त्रदृष्टः सनातनैः ।
यदि ते धर्म्मनिरते त्वया पुत्रे विवासिते । 75 ॥

disrespect like this, as a stout tyger will not suffer his tail to be pulled with impunity. Do not all tremble at entering into battle with him? This impious world, the pious one endeavors to renounce: but, is not this mighty hero able, with his golden-headed shafts, to dry up the sea, even as the universal conflagration will consume all creatures; yet, is the bull-eyed Ram*a*, chief of men, powerful as a lion, destroyed by his father, as the spawn of fishes are devoured by their parents. Had the precepts of justice, observed by the twice-born, and contemplated in the shastr*a*s by the immortal sages, been regarded by thee, thy son, delighting in virtue, had not been exiled. The first refuge of a woman is her husband, the second her son, and the third her relatives; but,

गतिरेका पतिर्नार्य्या द्वितीया गतिरात्मजः ।
तृतीया ज्ञातयो राजंश्चतुर्थी नैव विद्यते । 76 ॥
तत्र त्वं मम नैवासि रामश्च वनमाश्रितः ।
न वनं गन्तुमिच्छामि सर्व्वथा हि हता त्वया । 77 ॥
हतं त्वया राष्ट्रमिदं सराज्यं हताः स्म सर्व्वाः सह मन्त्रिभिश्च ।
हता सपुत्रास्मि हताश्च पौराः सुतश्च भार्य्या च तव प्रहृष्टौ । 78 ॥
इमां गिरं दारुणशब्दसंहितां निशम्य रामेति मुमोह दुःखितः ।
ततः स शोकं प्रविवेश पार्थिवः स्वदुष्कृतञ्चापि पुनस्तथा स्मरन् ।79 ।
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे सुमन्त्रागमने कौशल्या
विलापो नाम सप्त चत्वारिंशः सर्गः ॥

O king, a fourth she has not. Thou hast ceased to be my refuge, and Rama is gone to the forest whither I feel no desire to depart. I am therefore cut off from every resource. Thou hast afflicted the city with the whole kingdom,—all, even thy own counsellors. I, with my son, am completely ruined, together with all the citizens: and thy son and thy wife alone are gratified." Hearing these dreadful reproaches, the king, groaning out, "Oh, Rama!" and recollecting his evil conduct, abandoned himself to grief.

End of the forty-seventh Section.

एवन्तु क्रुद्धया राजा राममात्रा सशोकया ।
श्रावितः परुषं वाक्यं चिन्तयामास दुःखितः ॥ १ ॥
कौशल्ययैवं नृपतिर्वाक्छरैरभिविक्षतः ।
मुमोह शयने भूयो दुःखेनामिलितेक्षणः ॥ २ ॥
प्रतिलभ्य ततः संज्ञां समुन्मील्य च लोचने ।
परिपार्श्वस्थितां दृष्ट्वा कौशल्यामिदमब्रवीत् ।
प्रसादये त्वां कौशल्ये शोकार्तोऽहं कृताञ्जलिः ।
नार्हस्यद्य क्षते क्षारं निक्षेप्तुं सुतवत्सले ॥ ३ ॥

SECTION XLVIII.

Constrained to hear this angry speech from the afflicted mother of Rama, the king, deeply affected, was filled with anguish. At length, pierced by the arrows of Koushulya's reproaches, he, closing his eyes, swooned on the couch. After some time, having recovered his senses, he, seeing Koushulya standing near him, thus addressed her: "O Koushulya, I intreat thy forgiveness with joined hands. Tenderly affectionate to thy son, do not add nitre to my

पुत्रशोकार्त्तमनसो हृदयं मे विदीर्य्यते ।
असह्यान्युक्तप्राशवाग्वज्राणि विमुञ्चसि । 4 ॥
ननु भर्त्तैव साध्वीनां गुणवान्निर्गुणोऽपि वा ।
दैवतञ्च गतिश्चैव स च पूज्यतमो मतः । 5 ॥
क्षमस्वातिक्रमं देवि स्पर्शार्थस्त्वां प्रसादये ।
हन्तुं नार्हसि मां भूयो दैवेनोपहतं पुरा । 6 ॥
जाने त्वां देवि धर्म्मज्ञां दृष्टलोकपरावरां ।
अतो नार्हसि मां भूयो वक्तुमेतादृशम्वचः । 7 ॥
इति राज्ञोऽतिकरुणं श्रुत्वा दीनस्य भाषितं ।
पुत्रशोकं परित्यज्य कौशल्या पतिवत्सला ।

bleeding wounds. My heart is bursting with sorrow for my son, and thy words are to me as insupportable thunderbolts. The husbands of chaste wives, whether virtuous or worthless, are their deity, their refuge, and the grand object of veneration. Pardon my transgression, O queen; in excessive agony do I supplicate thee. Do not again wound me, already smitten and wounded by the gods. O goddess, I know thee to be wise, and acquainted with the different passions of man: let me not hear again from thee these bitter reproaches." Hearing these plaintive words of the afflicted king, Koushulya, ever affectionate to her husband, abandoning distress on account of her son, applied her joined hands to his, and, bowing

शिरस्यञ्जलिमाधाय भयसम्भ्रान्तमानसा ।
शिरसा नृपतेः पादौ प्रणिपत्येदमब्रवीत् । 8 ॥
अतिक्रमं मे नृपते त्वमिमं क्षन्तुमर्हसि ।
अवाच्यं हि मयोक्तोऽसि पुत्रशोकविमूढया । 9 ॥
देवभूतेन भर्त्रा या याचिता न प्रसीदति ।
कृताञ्जलिं भृशार्त्तेन हता सेह परत्र च । 10 ॥
क्षमस्व राजन्नार्त्ताया व्यतिक्रममिमं प्रभो ।
प्रभुर्दैवेश्वरश्चासि मम रामस्य चोभयोः । 11 ॥
जानामि धर्म्मं धर्म्मज्ञ जाने त्वां सत्यवादिनं ।
पुत्रशोकार्त्तयेदन्तु मया किमपि भाषितं । 12 ॥

her head, even to the feet of the king, her mind, deeply affected, replied: "O sovereign of men, pardon my transgression. Deprived of reflection through distress for my son, I have said what ought not to be spoken. She who, supplicated by her god-like, deeply distressed husband, with joined hands, is ruined both in this life and the next, if she do not relent. Pardon, O sire, this fault of a distressed woman; thou art the lord and the god, both of myself and Rama. I know what is right: I know thee to be acquainted with thy duty, and a speaker of truth. What have I spoken through my distress on account of my son! Grief destroys the understand-

शोको नाशयति प्रज्ञां शोको नाशयति श्रुतं ।
शोको नाशयते धैर्य्यं नास्ति शोकसमो रिपुः ॥ 13 ॥
सोढुं शक्यो ऽग्निसंस्पर्शः शस्त्रस्पर्शः सुदारुणः ।
न तु शोकभवं दुःखं प्रसोढुं नृप शक्यते ॥ 14 ॥
सर्व्वज्ञा धृतिमन्तो ऽपि छिन्नधर्म्मार्थसंशयाः ।
मुनयो ऽप्यत्र मुह्यन्ति शोकोपहतचेतसः ॥ 15 ॥
पञ्च यानि गतान्यद्य दिनानि तनयस्य मे ।
तानि वर्षशतानीव शोकायाभ्यागतानि मे ॥ 16 ॥
तद्गतासक्तचित्तायाः शोकौघो मे विवर्द्धते ।
जलौघवेगो गङ्गाया महानिव हिमात्यये ॥ 17 ॥

ing—sorrow destroys the memory—sorrow destroys patience—there is no enemy more destructive than sorrow. The touch of fire may be borne, and the contact of a dreadful weapon; but, O king, insupportable is the distress arising from sorrow: even sages, wise, patient, and acquainted with the nature and obligations of virtue, when smitten in their hearts by grief, have sunk beneath the stroke. These five days which have elapsed since my son's departure, by reason of sorrow, are to me as five hundred years. My grief, accumulated through affection to my exiled son, increases like the waters of the

इत्येवं भाषमाणायास्तदातिकरुणम्वचः ।
कौशल्याया जगामास्तं सविता दिवसक्षये । 18 ॥
एभिः प्रह्लादितो वाक्यैर्देव्या कौशल्यया नृपः ।
शोकश्रमपरिम्लानः शनैर्निद्रावशं ययौ । 19 ॥
एवन्तु विलपन्तीन्तां कौशल्यां प्रमदोत्तमां ।
इदं धैर्य्यान्वितं तत्र सुमित्रा वाक्यमब्रवीत् । 20 ॥
श्रेष्ठैर्गुणगणैर्युक्तं पुत्रन्त्वं देवि राघवं ।
पितुर्नियोगे तिष्ठन्तं त्वं न शोचितुमर्हसि । 21 ॥
नादेवसत्वा नाप्राज्ञाः पुरुषा नाल्पदर्शिनः ।
पितुर्नियोगे तिष्ठन्ति न चाकल्याणभागिनः । 22 ॥

Ganges when the cold season is past." While Koushulya was uttering these expressions, the day declined, and the sun set. Composed by the words of Koushulya, the king, wearied with grief, sunk into the arms of sleep.

Soomitra now addressed the lamenting Koushulya, chief of women, who was attempting to restrain her grief, "O Queen, bewail not thy son Raghuva, possessed of every accomplishment, and performing his father's command. The impious, the worthless, and the short-sighted, neither abide in their father's commands, nor are partakers of good fortune. O excellent one, grieve not for

यस्तवार्थे गतः पुत्रस्त्वं न शोचितुमर्हसि ।
प्राप्तव्यं तेन सुमहत्कल्याणमिति मे मतिः । 23 ॥
सद्भिराचरिते धर्म्मे यशस्ये वर्त्मनि स्थितं ।
पुत्रं धर्म्मभृतां श्रेष्ठं नानुशोचितुमर्हसि । 24 ॥
तस्यानुवर्त्तने युक्तो लक्ष्मणो ऽपि नृपात्मजः ।
तमप्येतो नार्हसि त्वं शोचितुं भ्रातृवत्सलं । 25 ॥
अरण्ये यानि दुःखानि जानाना अपि जानकी ।
सुखसम्वर्द्धिता त्यक्ता गृहवासं सुखानि च । 26 ॥
अनुगच्छति भर्त्तारं यासौ भर्त्तृपरायणा ।
तां यशोभाजनां धन्यां नैव शोचितुमर्हसि । 27 ॥

thy exiled son." Of him I have the highest expectations. It is surely improper for thee to grieve on account of thy son, chief among the pious, who is walking in the path of honor trodden by the good. Neither does it become thee to grieve over *Lukshmuna*, the king's son, devoted to the person and fortune of his brother. The daughter of *Junuka*, in the full view of the miseries of a forest residence, although brought up in ease, yet abandoning the comforts of a regular and settled abode, together with all enjoyments, being devoted to her lord, follows him wherever he goes. It is surely needless to bemoan this happy and renowned one. Nor does it become thee to grieve over

यशः पताकां विपुलां त्रिषु लोकेषु विश्रुतां ।
उच्छ्रित्य ते गतः पुत्त्रस्त्वं न शोचितुमर्हसि ।
रामस्य विपुलं सत्त्वं विज्ञायोदारकर्म्मणः ।
न गात्राण्यंशुभिः सूर्य्यः सन्तापयितुमर्हति । 28 ॥
आदाय सुरभीन् गन्धान् काननेभ्यः सुखोऽनिलः ।
पुत्त्रन्ते नातिशीतोष्णः संसेविष्यति कानने । 29 ॥
भूमावपि शयानन्तं वैदेह्या सह राघवं ।
पितेवांशुकरैः स्पृष्ट्वा ह्लादयिष्यति चन्द्रमाः । 30 ॥
अस्त्राणि यस्मै दिव्यानि विश्वामित्रोऽददत् स्वयं ।
तं त्वं सर्व्वास्त्रविद्वांसं नैवं शोचितुमर्हसि । 31 ॥

thy son, who, after erecting the great flag of renown recognized throughout the three worlds, has departed to the forest. Knowing his vast excellence, the sun will not withhold his rays from the magnanimous one: the temperate zephyrs, wafting grateful odours from the woods, will attend thy son in the forest; the moon with extended rays will communicate pleasure to Raghu*va*, while sleeping on the ground, with the chaste Videhee. It is improper for thee to mourn over him, to whom, skilled in the arts of war, *V*ishwamitr*a* himself gave the divine weapons. Ram*a*, the great, will be anointed to the

कीर्त्त्या श्रिया भार्य्यया च योषिद्भिस्तिसृभिर्वृतः ।
द्युतिमद्भिर्महासत्वो रामो राज्ये ऽभिषेक्ष्यते । ३२ ॥
यान्यत्र पुत्रशोकार्त्ता कौशल्ये ऽश्रूणि मुञ्चसि ।
आनन्दजानि तानि त्वं रामे मोक्ष्यस्युपस्थिते ।
पुत्रस्ते यशसा लोकान् व्याप्य धर्म्मभृताम्वरः ।
चतुर्द्दशानां वर्षाणामन्ते भोक्ष्यति मेदिनीं । ३३ ॥
कुशचीराम्बरमपि यं यान्तं नरपुङ्गवं ।
श्रीरिवानुगता सीता तस्य किं नाम दुर्ल्लभं । ३४ ॥
तव पुत्रो वरः पुंसां वनवासादुपागतः ।
वृत्तायतभुजः पादौ धर्म्मज्ञो वन्दयिष्यति । ३५ ॥

kingdom, attended by those three illustrious females, Keerti,[1] Shree,[2] and his own spouse. The tears which thou, afflicted for thy son, art now shedding,—those tears, through excess of joy, thou wilt pour forth again when Rama is returned from the wood. Thy son, chief of the pious, having filled the world with his renown, will, at the end of fourteen years, possess the earth. What is there unattainable to the chief of men? He, returned from the wood, will again do obeisance at thy feet. Beholding that lotos-eyed one,

1 Fame. 2 Prosperity.

वन्दमानं त्वमध्येनं दृष्ट्वा राजीवलोचनं ।
मेघराजीवशैलेन्द्रं सिञ्चस्यानन्दजाश्रुभिः । 36 ॥
निशम्य तल्लक्ष्मणमातृवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।
शनैः स शोकः प्रशमं जगाम दृष्ट्वा यथाद्भिः परिषिच्यमानः । 37 ॥
रामे मनुजशार्दूले सानुजे वनमाश्रिते ।
राजा दशरथः कृच्छ्रमापदं समपद्यत । 38 ॥
रामलक्ष्मणयोश्चैव विवासाद्वासवोपमं ।
आपेदे उपसर्गस्तं तमः सूर्य्यमिवासुरं । 39 ॥
स राजा रजनीं षष्ठीं रामे प्रव्राजिते वने ।
अर्द्धरात्रे दशरथः सोऽस्मरद्दुष्कृतं कृतं । 40 ॥

paying his devoirs, thou wilt bedew him with tears of joy, as the clouds pour forth their treasures upon the mountains." Hearing the words of *Lukshmuna's* mother, the grief of the mother of *Rama*, and the wife of the sovereign of men, was quenched like fire sprinkled by rain.

From the time that *Rama*, chief of men, departed to the forest, king *Dusharutha* fell into the most extreme distress. At the exile of *Rama* and *Lukshmuna*, the symptoms of death seized him, equalling *Vasuva*, as the *usoora* *Rahoo* seizes the sun. The sixth night after *Rama* was exiled to the wood,

स राजा पुत्त्रशोकार्त्तः स्मृत्वा दुष्कृतमात्मनः ।
कौशल्यां पुत्त्रशोकार्त्तामिदम्वचनमब्रवीत् । 41 ॥
यदा चरति कल्याणि शुभम्वा यदि वाशुभं ।
तदेव लभते भद्रे कर्त्ता कर्म्मजमात्मनः ।
गुरुलाघवमर्थानामारम्भे कर्म्मणां फलं ।
दोषम्वा यो न जानाति स बाल इति होच्यते ।
कश्चिदाम्रवनं छित्त्वा पलाशांश्च निषिञ्चति । 43 ॥
पुष्पं दृष्ट्वा फलैर्गृध्नुः स शोचति फलागमे ।
अभिज्ञाय फलं यो हि कर्म्मत्वे वानुधावति । 44॥

king *Dusha-rutha* recollected his former conduct. Distressed with grief for his son, the king, recollecting his own evil deed, spake thus to Koush*u*lya, afflicted on account of her son, "O happy and excellent one, every man receives the reward of his deeds, be they good or evil. He is justly deemed a child, who, even at the beginning, is ignorant of the importance or the worthlessness of his pursuits; the merit or the guilt of his actions. He, who cutting down a grove of mango trees, waters a grove of p*u*lasha[1] trees, when he beholds the spreading flower, is anxious for the fruit; but after the fruit is come he is filled with disgust. He who, ignorant of the fruit, carefully cultivates the tree, mourns his folly, when the fruit appears, like the culti-

1 Butea frondosa.

स शोचेत्फलवेलायां यथा किंशुकसेवकः।
सोऽहमाम्रवनं छित्त्वा पलाशांश्च न्यसेचयं। 45 ॥
रामं फलागमे त्यक्त्वा पश्चात् शोचामि दुर्म्मतिः।
लब्धशब्देन कौशल्ये कुमारेण धनुष्मता। 46 ॥
कुमारः शब्दवेधीति मया पापमिदं कृतं।
तदिदं मेऽनुसम्प्राप्तं देवि दुःखं स्वयं कृतं।
सम्मोहादिह बालेन यथा स्याद्भक्षितं विषं। 47 ॥
यथान्यः पुरुषः कश्चित्पलाशैर्म्मोहितो भवेत्।
एवं मयाप्यविज्ञातं शब्दवेध्यमिदं फलं। 48 ॥

vator of the *kingsooka*.[1] I have cut down the mango, and cultivated the *pulasha* tree, and tasting the fruit, I, a wretch, who have forsaken *Rama*, most bitterly repent. O Koushulya, in my youth did I, armed with a bow, pierce a hapless youth on hearing a sound. This sin committed by me, O goddess; this self-created distress, now operates on me, as poison swallowed by a child through ignorance. As one absorbed in admiration of the *pulasha*, (weeps over the fruit), so the fruit of shooting at a sound, now overwhelms

(1 Butea frondosa.) Another name for the *pulasha*.

देव्यनूढा त्वमभवो युवराजो भवाम्यहं ।
ततः प्रावृडनुप्राप्ता मम कामविवर्द्धिनी । 49 ॥
अपास्य हि रसान् भौमान् तप्त्वा च जगदंशुभिः ।
परेताचरितां भीमां रविराचरते दिशं ।
उष्णामन्तर्दधे सद्यः स्निग्धा ददृशिरे घनाः । 50 ॥
ततो जहृषिरे सर्व्वे भेकसारङ्गबर्हिणः ।
क्लिन्नपक्षोत्तराः स्नाताः कृच्छ्रादिव पतत्रिणः ।
वृष्टिवातावधूताग्रान् पादपानभिपेदिरे । 51 ॥
पतितेनाम्भसाच्छन्नः पतमानेन चासकृत् ।
आबभौ मत्तसारङ्गस्तोयराशिरिवाचलः । 52 ॥

me: this was before thou wast wedded; when I was coadjutor in the kingdom. At that time, the rainy season being come, the increaser of youthful desires, *Ruvi*,[1] having dried up the moisture of the earth, and warmed the world with his rays, departed to the dreadful quarter occupied by the dead:[2] then the heat disappeared, and the refreshing clouds poured forth their treasures; causing the frogs, the swallows, and the peacocks to rejoice. The birds, bathed by the rain, and their clotted feathers cleansed, recovered from distress,

1 The sun.

2 The south quarter, fabled by the Hindoos to be the residence of Yuma: the meaning is that the sun had gone to the south of the equator.

पाण्डुरारुणवर्णानि स्रोतांसि विमलान्यपि ।
सुस्रुवुर्गिरिधातुभ्यः सभस्मानि भुजङ्गवत् । 53 ॥
तस्मिन्नतिसुखे काले धनुष्मानिषुमान्रथी ।
व्यायामकृतसङ्कल्पः सरयूमन्वगां नदीं । 54 ॥
निपाने महिषं रात्रौ गजं वाभ्यागतं मृगं ।
अन्यद्वा श्वापदं किञ्चिज्जिघांसुरजितेन्द्रियः ।
अथान्धकारे त्वश्रौषं जले कुम्भस्य पूर्य्यतः । 55 ॥
अचक्षुर्विषये घोरं वारणस्येव नर्द्दतः । ॥
ततो ऽहं शरमुद्धृत्य दीप्तमाशीविषोपमं ।
शब्दं प्रतिगजं प्रेप्सुरभिलक्ष्यमपातयं । 56 ॥

and at once became gay. The whitened mountains covered with foam, resembled vast heaps of water; and the pleased deer were unable to restrain themselves. The reddened, yet pure, streams flowed from the mountain ridges, marked with serpentine streaks of ashes. At that delightful season, with my bow and arrows, I wandered carelessly in a chariot, by the side of the river *Suruyoo*, desirous of killing in the night, some buffalo, or elephant, or deer, or some other animal with digitated feet, frequenting the watering places. Then, in the dark, I heard the sound of a pitcher falling into the water. Deeming it to be the sound of an elephant, I, misled by the darkness, and desirous of obtain-

अमुञ्चं निशितं वाणमहमाशीविषोपमं ।
तत्र वागुषसि व्यक्ता प्रादुरासीद्वनौकसः । 57 ॥
हा हेति पततस्तोये वाणव्यथितमर्म्मणः ।
तस्मिन्निपतिते भूमौ वागभूत्तत्र मानुषी । 58 ॥
कथमस्मद्विधे शस्त्रं निपतेच्च तपस्विनि ।
प्रविविक्तां नदीं रात्रावुदाहारोऽहमागतः । 59 ॥
इषुणाभिहतः केन कस्य वापकृतं मया ।
ऋषेर्हि न्यस्तदण्डस्य वने वन्येन जीवतः । ॥
कथं नु शस्त्रेण वधो मद्विधस्य विधीयते । 60 ॥

ing the elephant, seizing an arrow fatal as the poison of a serpent, aimed it at the place whence the sound proceeded. After I had discharged the keen arrow, fatal as the venom of a serpent, thence, in the dawn, the sound of a youth was heard, falling, pierced in the side with the arrow: When he had fallen on the ground, a human voice, issuing thence exclaimed, "Why has a weapon fallen on a devotee like me? I came at night for the purpose of drawing water at an unfrequented river, by whom am I smitten with an arrow, or to whom have I done any harm? Why is punishment by a weapon ordained for one like me, a sage, undeserving of punishment, living upon the wild productions of the forest? Who is there desirous of the death of one wearing a

जटाभारधरस्यैव वल्कलाजिनवाससः ।
को वधेन ममार्थी स्यात्किं वास्यापकृतं मया ।
एवं निष्फलमारब्धं केवलानर्थसंहितं । 61 ॥
न क्वचित्साधु मन्येत यथैव गुरुतल्पगं ।
नमं तथानुशोचामि जीवितक्षयमात्मनः । 62 ॥
मातरं पितरञ्चोभावनुशोचामि मद्वधे ।
तदेतन्मिथुनं वृद्धं चिरकालभृतं मया । 63 ॥
मयि पञ्चत्वमापन्ने कां वृत्तिं वर्त्तयिष्यति ।
वृद्धौ च मातापितरावहञ्चैकेषुणा हतः । 64 ॥

juta, and clothed in bark and skins ? Who will be enriched by my death ? To whom have I done any injury ? All will confess, that this useless action could only arise from an evil mind : it is wanton wickedness, like an incestuous connection with a father's wife : I do not thus grieve for the loss of my own life : In my death I grieve for my mother and father. When I am dead,

केन स्म निहताः सर्व्वे सुबालेनाकृतात्मना ।
तां गिरं करुणां श्रुत्वा मम धर्म्मानुकाङ्क्षिणः ।
कराभ्यां सशरं चापं व्यथितस्यापतद्भुवि । 65 ॥
तस्याहं करुणं श्रुत्वा ऋषेर्व्विलपतो निशि ।
सम्भ्रान्तः शोकवेगेन भृशमासं विचेतनः । 66 ॥
तं देशमहमागम्य दीनसत्वः सुदुर्म्मनाः ।
अपश्यमिषुणा तीरे सरय्वास्तापसं हतं । 67 ॥
अवकीर्णजटाभारं प्रविद्धकलसोदकं ।
पांशुशोणितदिग्धाङ्गं शयानं शल्यवेधितं । 68 ॥

by what means will that aged pair live, so long supported by me? My aged parents and myself are slain by one arrow! By what thoughtless youth are we all killed?"—I, who was desirous of doing right, hearing his complaint, dropped the bow and arrows through anguish upon the ground. At the pitiable complaint of the sage, lamenting in the night, I swooned on the place. Going near, at length I, wretched creature, with afflicted mind, beheld on the shore of the *Suruyoo*, an ascetic lying, smeared with dust and blood, slain by an arrow; his matted hair all dishevelled, and his (broken) water-vessel thrown to a distance!

स मामुद्वीक्ष्य नेत्राभ्यां त्रस्तमस्वस्थचेतनं ।
इत्युवाच वचः क्रूरं दिधक्षन्निव तेजसा । 69 ॥
किन्तवापकृतं राजन् वने निवसता मया ।
जिहीर्षुरम्भो गुर्व्वर्थं यदहं ताडितस्त्वया । 70 ॥
एकेन खलु वाणेन मर्म्मण्यभिहते मयि ।
द्वावन्धौ निहतौ वृद्धौ माता जनयिता च मे ।
तौ नूनं दुर्ब्बलावन्धौ मत्प्रतीक्षौ पिपासितौ । 71 ॥
चिरमाशां कृतां कष्टां तृष्णां सन्धारयिष्यतः ।
न नूनं तपसो वास्ति फलयोगः श्रुतस्य वा ।
पिता यन्मां न जानीते शयानं पतितं भुवि । 72 ॥

He fixing his eyes on me, affrighted and distressed, uttered these dreadful words, consuming (me) by his energy, "O king, what harm hast thou sustained from me, a resident in the forest, that I am smitten by thee, while taking water for my parents? Pierced by thy arrow in my vitals, my aged mother and father ignorant (of the circumstance) are also slain. They, weak, aged, and blind, expecting me to return with water, will long remain in hope, a prey to thirst and distress. Assuredly no fruit of sacred austerities, or of reading the *veda*, can be mine, seeing my father does not know of my

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जानन्नपि च किं कुर्य्यादशक्तश्चापरिक्रमः ।
भिद्यमानमिवाशक्तस्त्रातुमन्यो नगो नगं ।
पितुस्त्वमेव मे गत्वा शीघ्रमाचक्ष्व राघव । 73 ॥
न त्वामनुदहेत् क्रुद्धो वनमग्निरिवैधितः ।
इयमेकपदी राजन् यतो मे पितुराश्रमः ।
तं प्रसादय गत्वा त्वं न त्वां सङ्कुपितः शपेत् । 74 ॥
विशल्यं कुरु मां राजन् मर्म्म मे निशितः शरः ।
रुणद्धि मृदु सोत्सेधन्तीरमम्बुरयो यथा ।
स शल्यः क्लिश्यते प्राणैर्व्विशल्यो विनशिष्यति ॥ 75 ॥

falling slain to the ground. Yet if he knew, what could he do? weak and unable to walk, he is unable to assist me, as a weak tree is unable to save another smitten by the wood-man. O son of *Rughoo*, go speedily and inform my father, lest he, angry, burn thee up as a kindled fire consumes the forest. O king, this is Eka-*pudee*, in which is my father's hermitage. Going, supplicate him, that he may not, enraged, curse thee. O king, free my side from the dart; the keen arrow devours my life, as a stream of water tears away the soft and high bank." While extracting the arrow, I reflected, "the arrow fills

इति मामाविशच्चिन्ता तस्य शल्यापकर्षणे ।
दुःखितस्य च दीनस्य मम शोकातुरस्य च ।
लक्षयामास स ऋषिश्चिन्तां मुनिसुतस्तदा । 76 ॥
तप्यमानः स मां कृच्छ्रादुवाच परमार्थवित् ।
सीदमानो विवृत्ताक्षोऽचेष्टमानो गतः क्षयं ।
संस्तभ्य शोकं धैर्य्येण स्थिरचित्तो भवाम्यहं । 77 ॥
ब्रह्महत्याकृतं पापं हृदयादपनीयतां ।
न द्विजातिरहं राजन् माभूत्ते मनसो व्यथा । 78 ॥
शूद्रायामस्मि वैश्येन जातो नरवराधिप ।
इतीव वदतः कृच्छ्राद्बाणाभिहतमर्म्मणः ।
विघूर्णतो विचेष्टस्य वेपमानस्य भूतले । 79 ॥

him with pain, but if I extract it he will die." The sage's son guessed the cause of my anxiety, afflicted, and wretched, as he was. Fallen, deprived of motion, his eyes fixed, and his strength gone, he thus spake to me with anguish, "Through patience, restrain thy sorrow ; I am resigned : dismiss thy fear of having killed a brahm*a*n. I am not of the twice-born, O king. Let not thy mind be pained, O sovereign of men. I was begotten of a female shoodr*a*, by a Vishya." Upon this I drew the arrow from the suffering man, thus speaking in anguish. Smitten in his vitals, his eyes rolling, the ascetic struggling and trembling on the ground, looked up at me, terrified, and gave

तस्य त्वातप्यमानस्य तं वाणमहमुद्धरं ।
स मामुद्वीक्ष्य सन्त्रस्तो जहौ प्राणांस्तपोधनः । ८० ॥
जलार्द्रगात्रन्तु विलप्य कृच्छ्रान्मर्म्मव्रणं सन्ततमुच्छ्वसन्तं ।
ततः सरय्वान्तमहं शयानं समीक्ष्य भद्रे सुभृशं विषण्णः । ८१ ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे मुनिपुत्त्रवध
कथनं नामाष्टचत्वारिंशः सर्गः ॥

up the ghost. O excellent one, seeing him with his body covered with water, wounded in the side, and breathing out his last, lying in the *Suruyoo*, lamenting in anguish, I felt overwhelmed with affliction.

End of the forty-eighth Section.

बधमप्रतिरूपन्तु महर्षेस्तस्य राघवः ।
विलपन्नेव धर्म्मात्मा कौशल्यामिदमब्रवीत् । १ ॥
तदज्ञानान्महत्पापं कृत्वा सङ्कुलितेन्द्रियः ।
एकस्त्वचिन्तयं बुद्ध्या कथन्नु सुकृतं भवेत् । २ ॥
ततस्तं घटमादाय पूर्णं परमवारिणा ।
आश्रमं तदहं प्राप्य यथा ख्यातपथं गतः । 3 ॥
तत्राहं दुर्बलावन्धौ वृद्धावपरिणायकौ ।
अपश्यं तस्य पितरौ लूनपक्षाविव द्विजौ । 4 ॥

SECTION XLIX.

The pious Raghuva lamenting, thus continued his narration, relating to Koushulya the unparalleled death of the sage: "Having unknowingly committed this great crime, I, deeply distressed, reflected how a good deed might be done. Then taking the pitcher filled with excellent water; I got into the road and went to the hermitage as if I had known the way. There I beheld his aged parents now made, through me, wretched, weak and blind, deprived of their supporter, like two birds deprived of their wings, sitting and conversing about him, while waiting in expectation of his return. Smitten to the

तन्निमित्ताभिरासीनौ कथाभिरपरिश्रमौ ।
तामाशां मत्कृते हीनावुपासीनावनाथवत् ।
शोकोपहतचित्तश्च भयसन्त्रस्तचेतनः । 5 ॥
तच्चाश्रमपदं गत्वा भूयः शोकमहङ्गतः ।
पदशब्दन्तु मे श्रुत्वा मुनिर्वाक्यमभाषत ।
किञ्चिरायसि मे पुत्र पानीयं क्षिप्रमानय । 6 ॥
यन्न दत्तमिदं तात सलिले क्रीडिते त्वया ।
उत्कण्ठिता ते मातेयं प्रविश क्षिप्रमाश्रमं । 7 ॥
यद्व्यलीकं कृतं पुत्र मात्रा ते यदि वा मया ।
न तन्मनसि कर्त्तव्यं त्वया तात तपस्विना । 8 ॥

heart with anguish, I, terrified, going to the hermitage, was seized afresh with sorrow. The sage hearing the sound of my feet, said. "Son! why hast thou thus delayed? speedily bring some water. O child, thou, instead of bringing it, hast been diverting thyself in the water; thy mother has been quite distressed. Come quickly into the hermitage: It becomes not thee, O son, a devotee, to keep in mind any thing hard, though it may have been done to thee by thy mother or me: thou art the refuge of the destitute, the eyes of the blind: our lives are bound up in thee; why dost thou not speak? Full

त्वङ्गतिस्त्वगतीनाञ्च चक्षुस्त्वं हीनचक्षुषां ।
समासक्तास्त्वयि प्राणाः कथं तन्नाभिभाषसे ॥ ९ ॥
मुनिमव्यक्तया वाचा तमहं सज्जमानया ।
हीनव्यञ्जनया प्रेक्ष्य भीतचित्त इवाब्रु ॥ १० ॥
मनसः कर्म्मचेष्टाभिरभिसंस्तभ्य वाग्बलं ।
आचचक्षे त्वहं तस्मै पुत्रव्यसनजं भयं ।
क्षत्रियोऽहं दशरथो नाहं पुत्रो महात्मनः ॥ ११ ॥
सज्जनावमतं दुःखमिदं प्राप्तं स्वकर्म्मजं ।
भगवंश्चापहस्तोऽहं सरयूतीरमागतः ॥ १२ ॥

of fear, I, with extreme labor of mind, collected my powers, and in a voice scarcely articulate, spake thus to the sage: in relating to him the fear I felt on account of the misfortune which had happened to his son, I said to him, "I am not thy son, O magnanimous one, I am *Dusha-rutha*, a *kshutriya*. The distress deprecated by the good, the fruit of my own actions, has now overtaken me. O divine one, wandering on the bank of the *Suruyoo*, with my bow and arrows in my hand, desirous of killing some dog-footed animal,

जिघांसुः श्वापदं किञ्चिन्निपाने वागतं गजं।
ततः श्रुतो मया शब्दो जलकुम्भस्य पूर्य्यतः। 13 ॥
द्विपोऽयमिति मत्वा हि वाणेनाभिहतो मया।
गत्वा तस्यास्ततस्तीरमपश्यमिषुणा हृदि। 14 ॥
विनिर्भिन्नं गतप्राणं शयानं भुवि तापसं।
ततस्तस्यैव वचनादुपेत्य परितप्यतः।
स मया सहसा वाण उद्धृतो मर्म्मतस्तदा। 15 ॥
स चोद्धृतेन वाणेन सहसा स्वर्गमास्थितः।
भगवंस्तावुभौ शोचन् वृद्धाविति विलप्य च। 16 ॥

or some elephant frequenting the watering place, on hearing the sound of a pitcher filling with water, I, supposing it to be an elephant, discharged an arrow thereat. Having gone to the water edge, I saw a devotee, pierced in the heart with an arrow, lying on the ground, his life almost gone. At the words of the suffering man, I, drawing near, immediately extracted the arrow. He groaned, O divine one, and lamenting the two aged ones, departed to heaven. Thy son was suddenly killed by me, without design,

अज्ञानाद्भवतः पुत्रः सहसाभिहतो मया ।
शेषमेवं गते यत्स्यात्तत्प्रसीदतु मे मुनिः । 17 ॥
स तत् श्रुत्वा वचः क्रूरं मयोक्तमघशंसिना ।
नाशकत्तीव्रमायासं स कर्त्तुं भगवानृषिः । 18 ॥
स वाष्पपूर्णवदनो निश्वसञ्छोकमूर्च्छितः ।
मामुवाच महातेजाः कृताञ्जलिमुपस्थितं । 19 ॥
यद्येतदशुभं कर्म्म न स्म मे कथय स्वयं ।
फलेन्मूर्द्धा स्म ते राजन् सद्यः शतसहस्रधा । 20 ॥
क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः ।
ज्ञानपूर्व्वकृतः स्थानाच्च्यावयेदपि वज्रिणं । 21 ॥

this being the case, O sage, be gracious to me." The devout sage, having heard me relate the dreadful tidings, felt his anger disarmed, by my confession. The illustrious one, sighing, overcome with grief, his face suffused with tears, said to me, who stood near him with joined hands, "If thou thyself hadst not confessed to me this evil deed, thy head, O king, had instantly split into a hundred thousand pieces. O king, the death of a vana-prustha,[1] occasioned by a kshutriya, especially with design, would cast him from his place, even if he were Indra himself. If with design a

[1] One who resides in a forest.

सप्तधा तु फलेन्मूर्द्धा मुनौ तपसि तिष्ठति ।
ज्ञानाद्विसृजतः शस्त्रं तादृशे ब्रह्मवादिनि । २२ ॥
अज्ञानाद्धि कृतं यस्मादिदन्ते तेन जीवसि ।
अपि ह्यद्य कुलं न स्याद्राघवाणां कुतो भवान् ।
नय नो नृप तं देशमिति माञ्चाभ्यभाषत ।
अद्य त्वां द्रष्टुमिच्छावः पुत्रं पश्चिमदर्शनं ।२३॥
रुधिरेणावसिक्ताङ्गं प्रकीर्णाजिनवाससं । ॥
शयानं भुवि निःसंज्ञं धर्म्मराजवशाङ्गतं । 24 ॥
अथाहमेकस्तं देशं नीत्वा तौ भृशदुःखितौ ।
अस्पर्शयमहं पुत्रं तं मुनिं सह भार्य्यया । 25 ॥

weapon be aimed at a sage, a devotee, or at one who peruses the *veda*, the head of the murderer splits into seven pieces. This was done by thee without design, therefore thou livest : the whole race of *Rughoo* else had perished this day : From whence art thou : O king," added he : "take us hence to that place. We anxiously want to take the last view of our son, all-besmeared with blood, lying senseless on the earth, under the dominion of *Yuma*, his leathern garments in disorder." On this, I, taking the deeply afflicted parents to the place, caused the sage and his wife to touch the body of their son. The two ascetics coming to their son, and touching him, fell on his body ; the father

तौ पुत्रमात्मनः स्पृष्ट्वा तमासाद्य तपस्विनौ ।
निपेततुः शरीरे ऽस्य पिता चैनमुवाच ह । 26 ॥
नाभिवादयसे माद्य न च मामभिभाषसे ।
किञ्च शेषे तु भूमौ त्वं वत्स किं कुपितो ह्यसि । 27 ॥
न त्वहं ते ऽप्रियः पुत्र मातरं पश्य धार्म्मिक ।
किन्नु नालिङ्गसे पुत्र सुकुमारवचो वद । 28 ॥
कस्य वापररात्रे ऽहं श्रोष्यामि हृदयङ्गमं ।
अधीयानस्य मधुरं शास्त्रं वान्यद्विशेषतः । 29 ॥
को मां सन्ध्यामुपास्यैव स्नात्वा कृतहुताशनः ।
श्लाघयिष्यत्युपासीनः पुत्रशोकभयार्द्दितं । 30 ॥

exclaiming "O child, thou dost not pay obeisance to us to-day: dost thou not speak to me? Why liest thou on the ground?—Art thou angry? O son, am I not dear to thee?—O virtuous one, behold thy mother. O son, dost thou not embrace me? Speak a tender word, sweet, and affecting the heart. Whom shall I hear reading the shastra on the next night? O son, who, having performed his evening devotions, and bathed, and made the offering of fire, will approach and console me, oppressed with grief and fear?

कन्दमूलफलं हृत्वा यो मां प्रियमिवातिथिं ।
भोजयिष्यत्यकर्म्मण्यमप्रग्रहमनायकं । 31 ॥
इमामन्धाञ्च वृद्धाञ्च मातरन्ते तपस्विनीं ।
कथं पुत्त्र भरिष्यामि कृपणां पुत्त्रगर्द्धिनीं । 32 ।
तिष्ठ मामागमः पुत्त्र यमस्य सदनं प्रति ।
श्वो मया सह गन्तासि जनन्या च समेधितः । 33 ॥
उभावपि च शोकार्त्तावनाथौ कृपणौ वने ।
क्षिप्रमेव गमिष्यावस्त्वया हीनौ यमक्षयं । 34 ॥
ततो वैवस्वतं दृष्ट्वा तं प्रवक्ष्यामि भारतीं ।
क्षमतां धर्म्मराजो मे विभृयात्पितरावयं । 35 ॥

Who, bringing *kunda*[1] and other roots and fruits, will feed me, useless, helpless, and unable to supply myself, as he would feed a beloved guest? How, O son, shall I support this thy blind, and aged, mother, a wretched devotee, longing for her son? Stay, O son, for me: do not go to the abode of *Yuma*. Go to-morrow accompanied by me and thy mother. We, both distressed, forlorn, deserted in the forest, deprived of thee, shall speedily depart to the residence of *Yuma*. Then seeing the son of *Vivuswu*[2] I will say to him, "May the king of virtue forgive me! let this my son again support his pa-

1 Arum munchicundi. 2 *Soorya*, the father of *Yuma*.

दातुमर्हसि धर्म्मात्मा लोकपालो महायशाः ।
ईदृशस्य ममाप्याशुमेकामभयदक्षिणां । 36 ॥
अपापो ऽसि यथा पुत्र निहतः पापकर्म्मणा ।
तेन सत्येन गच्छाशु ये लोकास्त्वस्त्रयोधिनां । 37 ॥
यां हि शूरा गतिं यान्ति संग्रामेष्वनिवर्त्तिनः ।
हतास्त्वभिमुखाः पुत्र गतिं तां परमां व्रज । 38 ॥
यां गतिं सगरः शैब्यो दिलीपो जनमेजयः ।
नहुषो धुन्धुमारश्च प्राप्तास्तां गच्छ पुत्रक । 39 ॥
या गतिः सर्व्वभूतानां स्वाध्यायात्तपसश्च या ।
भूमिदस्याहिताग्नेश्च एकपत्नीव्रतस्य च ।

rents. Thou art perfectly just—the protector of men—the highly renowned—it becomes thee to give me, thus wretched, this boon, as my proper fee; even freedom from fear." Thou art sinless, O son, since thou art slain by a wicked person. Through this deed, go speedily to the heaven of those slain in battle. O son, hasten to the happy abode of those heroes, who not retreating in battle, were slain facing the foe. Go, O son, to the heaven possessed by *Sugura*, Shivy*a*, Dilleep*a*, Junmej*uya*, Nuhoosh*a*, and Dhoondhoomar*a*. Go, O son, to the abode of all creatures, of those who read the *veda*,—of ascetics,—of the man who makes gifts of land to the brahm*ans*—of those who attend the sacred fire—of him who chastely adheres to one wife

गोसहस्रप्रदातॄणां गुरुसेवाभृतामपि ।
देहन्यासकृतां या च तां गतिं गच्छ पुत्रक । 40 ॥
न हि त्वस्मिन् कुले जातो गच्छत्यकुशलां गतिं ।
स तु यास्यति येन त्वं निहतो मम बान्धवः । 41 ॥
एवं स कृपणं तत्र पर्य्यदेवयतासकृत् ।
ततोऽस्मै कर्त्तुमुदकं प्रवृत्तः सह भार्य्यया । 42 ॥
स तु दिव्येन रूपेण मुनिपुत्रः स्वकर्म्मभिः ।
स्वर्गमध्यारुहत् क्षिप्रं शक्रेण सह धर्म्मवित् । 43 ॥
आबभाषे च तौ वृद्धौ शक्रेण सह तापसः ।
आश्वास्य च मुहूर्त्तन्तु पितरौ वाक्यमब्रवीत् । 44 ॥

—of those who make gifts of a thousand cows—of those devoted to the service of their spiritual guides,—and of such, who, requested, give their lives for another. No one born of thy family will be (finally) unhappy: but he, by whom thou, my beloved, art slain, will depart to misery." Thus speaking, he, with his wife, weeping bitterly, began to perform the funeral rites connected with water. The sage's son, acquainted with duty, having through his own merit, speedily ascended, in an excellent form, to heaven, to remain with Shukra;[1] he, with *Indra*, thus addressed the aged pair, assuaging

[1] It may not be amiss here to mention the *Hindoo* opinion respecting the departure of the soul to bliss or misery. The soul after death remains in the atmosphere in the form of air, without any support or receptacle till the *Dusa-pinda* is completed, which for a Brahman requires ten days, on each of which an offering is made which is productive of a new member in the future being which arises from it. The soul is fed with water and milk dropped into a small receptable of soft earth, placed on a stand of three sticks set like a piquet. At the end of ten days the new being called *Preta Shureera* or *Ativahika*, viz. the succeeding or

स्थानमस्मि महत्प्राप्तो भवतोः परिचारणात् ।
भवन्तावपि च क्षिप्रं मम मूलमुपैष्यथः ।
एवमुक्त्वा तु दिव्येन विमानेन वपुष्मता । 45 ॥
आरुरोह दिवं क्षिप्रं मुनिपुत्त्रो जितेन्द्रियः ।
स कृत्वाथोदकं तूर्णं तापसः सह भार्य्यया ।
मामुवाच महातेजाः कृताञ्जलिमुपस्थितं । 46 ॥
अद्यैव जहि मां राजन्मरणे नास्ति मे व्यथा ।
यः शरेणैकपुत्त्रं मां त्वमकार्षीरपुत्त्रकं । 47 ॥
त्वयापि च यदज्ञानान्निहतो मे स बालकः ।
तेन त्वामभिशप्स्ये ऽहं सुदुःखमतिदारुणं । 48 ॥

for a moment their grief, said to them, "Through my dutiful attention to you I have obtained a place of superior felicity: come therefore speedily to me." Having thus spoken, the sage's son, conqueror of his organs, ascended to heaven, in a bodily shape, by means of a divine chariot. The sage, with his wife, having speedily performed the oblation of water, that illustrious one said to me, who was standing by him, with joined hands, "O king, who hast made me, the parent of an only child, childless, though without design; kill me to-day: I shall feel no pain in dying. As by thee my child was killed, I curse thee with a most dreadful curse. Thou shalt,

or misery-enduring body, is compleatly produced, about the size of a thumb, as the receptacle of the soul. After this, sixteen shraddhas are performed within the year from the death, viz. adya shraddha on the eleventh day from the person's death; and afterwards, monthly, on the same tithi or lunar day in which the person died, a shraddha is to be performed; on

the

पुत्रव्यसनजं दुःखं यदेतन्मम साम्प्रतं ।
एवं त्वं पुत्रशोकेन राजन् कालं करिष्यसि । 49 ॥
अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः ।
तस्मात्त्वां नाविशत्वाशु ब्रह्महत्या नराधिप । 50 ॥
त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति ।
जीवितान्तकरो घोरो दातारमिव दक्षिणा । 51 ॥
एवं शापं मयि न्यस्य विलप्य करुणं मुहुः ।
चितामारोप्य देहन्तं मिथुनं स्वर्गमभ्ययात् । 52 ॥
तदेतच्चिन्तमानेन स्मृतं पापं मया स्वयं ।
तदा बाल्यात्कृतं देवि शब्दवेध्यनुकर्षिणा । 53 ॥

O king, die with grief for thy son, resembling that now felt by me, through affection for mine. As, O sovereign of men, the sage was killed by thee, a kshutriya, without design, the guilt of killing a brahman will not rest on thee; but a dreadful calamity, putting an end to thy life, will speedily overtake thee, as merit cleaves to a generous person on paying sacred fees." Having uttered this curse upon me, deeply lamenting, the aged pair ascended the funeral pile, and departed to heaven. By me, reflecting, O goddess, is this sin recollected, which, attracted by a sound, I committed in my youth;

the lunar day preceding the lunar day of the person's death, at the end of each of the six months, the shanmassika shraddha is performed. When the year is completed, the supindee is performed. These sixteen shraddhas called preta shraddhas being finished, the preta shureera being destroyed, the soul enters what is called divya shureera or bhoga-deha, viz.

तस्यायं कर्म्मणो देवि विपाकः समुपस्थितः ।
अपथ्यैः सह सम्भुक्ते व्याधिरन्नरसे यथा । 54 ॥
तस्मान्मामागतं भद्रे तस्योदारस्य तद्वचः ।
इत्युक्त्वा स रुदंस्त्रस्तो भार्य्यामाह तु भूमिपः । 55 ॥
यदहं पुत्रशोकेन सन्त्यजिष्यामि जीवितं ।
चक्षुर्भ्यां त्वां न पश्यामि कौशल्ये त्वं हि मां स्पृश । 56 ॥
यमक्षयमनुप्राप्ता न हि द्रक्ष्यन्ति मानवाः ।
यदि मां संस्पृशेद्रामः सकृदन्वारभेत वा ।
धनम्वा यौवराज्यम्वा जीवेयमिति मे मतिः । 57 ॥

this, the fruit of that action, has now overtaken me, as a diseased person perishes by eating improper food. O excellent one, the words of that great one are now fulfilled in me." Having said this, the sovereign of men, weeping and terrified, again said to his spouse, "O Koush*u*lya, I am now giving up the ghost, through grief for my son: my eyes are unable to see thee; come near and touch me. Men departing to the abode of Yum*a* can perceive nothing: Would Ram*a* once touch me—could he receive from me wealth, or the coadjutorship, I might even yet live. O goddess, Raghu*va* has not

the vehicle in which it enjoys or suffers the reward of its actions. If a person die at a holy place, or at some particular times, or if he be a devotee, the soul departs immediately to bliss without going through the discipline of the *preta* sh*u*reer*a*. When the soul has entered the *divya* sh*u*reer*a*, the person is reckoned among the *pitris* or ancestors, and all future offerings, made on his account, have the name of *pitri-kriya*.

न तन्मे सदृशं देवि यन्मया राघवे कृतं ।
सदृशं तत्तु तस्यैव यदनेन कृतं मयि ।
दुर्वृत्तमपि कः पुत्रं त्यजेद्भुवि विचक्षणः । 58 ॥
कश्च प्रव्राज्यमानो वा नासूयेत्पितरं सुतः ।
चक्षुषा त्वां न पश्यामि स्मृतिर्मम विलुप्यते । 59 ॥
दूता वैवस्वतस्यैते कौशल्ये त्वरयन्ति मां ।
अतस्तु किं दुःखतरं यदहं जीवितक्षये । 60 ॥
न हि पश्यामि धर्म्मज्ञं रामं सत्यपराक्रमं ।
तस्यादर्शनजः शोकः सुतस्याप्रतिकर्म्मणः । 61 ॥

deserved that which I have done to him; but his actions toward me have been like himself. What wise man would abandon even a wicked son? —and what son, wandering in exile, would not speak evil of his father? O Koushulya, I do not behold thee. My eyes—my memory are gone—and the messengers of *Vivuswuta* are hastening me away. What affliction can exceed this, that, when my soul is departing, I cannot behold *Rama*, valiant, and accomplished in every virtue. The grief arising from not seeing my son, who never contradicted my wish, dries up my heart, as the heat of the

उच्छोषयति वै प्राणान्वारि स्तोकमिवातपः ।
न ते मनुष्या देवास्ते ये चारु शुभकुण्डलं ।
मुखं द्रक्ष्यन्ति रामस्य वर्षे पञ्चदशे पुनः । 62 ॥
पद्मपत्रेक्षणं सुभ्रु सुदंष्ट्रं चारुनासिकं ।
धन्या द्रक्ष्यन्ति रामस्य ताराधिपसमं मुखं । 63 ॥
सदृशं शारदस्येन्दोः फुल्लस्य कमलस्य च ।
सुगन्धि मम रामस्य धन्या द्रक्ष्यन्ति ये मुखं । 64 ॥
निवृत्तवनवासं तमयोध्यां पुनरागतं ।
द्रक्ष्यन्ति सुखिनो रामं शुक्रं मार्गगतं यथा । 65 ॥

sun dries up the pools of water. They art not men, they are gods, who see the shining face of *Rama*, adorned with his beautiful ear-rings! Happy they who shall see that moony face, adorned with every charm, return again after fifteen years! Happy they who shall again behold the fragrant face of my *Rama*, resembling the autumnal moon or the expanded nymphas!—those who shall see *Rama* returning from the forest residence to *Uyodhya*, like *Sookra*[1] marching on in his celestial course! O Koushulya, through the

1 The planet Mercury.

कौशल्ये चित्तमोहेन हृदयं सीदतीव मे ।
वेद येन च संयुक्तान् शब्दस्पर्शरसानहं । 66 ॥
चित्तनाशाद्विपद्यन्ते सर्व्वाण्येवेन्द्रियाणि हि ।
क्षीणस्नेहस्य दीपस्य संरक्ता रश्मयो यथा । 67 ॥
अयमात्मभवः शोको मामनाथमचेतनं ।
संसाधयति वेगेन यथा कूलं नदीरयः । 68 ॥
हा राघव महाबाहो हा ममायासनाशन ।
हा पितृप्रिय मे नाथ हा ममासि गतः सुतः । 69 ॥
हा कौशल्ये न पश्यामि हा सुमित्रे तपस्विनि ।
हा नृशंसे ममामित्रे कैकेयि कुलपांसनि । 70 ॥

suspension of my senses, my heart is dying away— I have no perception of sound, touch, or taste,—my vital powers fail—all my organs are sinking into imbecility, like the expiring light of a lamp exhausted of its oil. The grief of my heart consumes my spirits, and my life is, as the bank of a river, torn away by the stream. Oh! the valiant *Rama*—the only one who can remove my distress.—Oh! beloved of thy father, my only support—Oh! my son! thou art gone—Oh Koushulya! my sight is gone. Oh! thou devout *Soomitra* —Oh! my enemy the merciless Kikeyee, the disgrace of thy family."—King

इति मातुश्च रामस्य सुमित्रायाश्च सन्निधौ ।
राजा दशरथः शोचन् जीवितान्तमुपागमत् ॥ 71 ॥
तथा तु दीनः कथयन्नराधिपः प्रियस्य पुत्रस्य विवासनातुरः ।
गतेऽर्द्धरात्रे भृशदुःखपीडितस्तदा जहौ प्राणमुदारदर्शनः ॥ 72 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे दशरथप्राणत्यागो नाम
एकोनपञ्चाशः सर्गः ॥

Dusha-rutha, thus lamenting, resigned his breath, in the presence of *Rama's* mother and *Soomitra*. Thus speaking, the wretched king, overwhelmed with affliction, through the expulsion of his beloved son, his eyes being fixed, at midnight, gave up the ghost.

End of the forty-ninth Section.

अथ रात्र्यां व्यतीतायां प्रातरेवापरे ऽहनि ।
वन्दिनः पर्य्युपातिष्ठंस्तत्पार्थिवनिवेशनं । 1 ॥
सूताः परमसंस्काराः मागधाश्चोत्तमश्रुताः ।
गायकाः श्रुतिशीलाश्च निर्द्दन्तः पृथक् पृथक् । 2 ॥
राजानं स्तुवतां तेषामुत्तमाभिहिताशिषां ।
प्रसादाभोगविस्तीर्णः स्तुतिशब्दो ह्यवर्त्तत । 3 ॥
ततस्तु स्तुवतां तेषां सूतानां पाणिवादकाः ।
अपदानान्युदाहृत्य पाणिवादा न्यवादयन् । 4 ॥

SECTION L.

The night being passed, in the morning of the following day, the panegyrists arived at the palace of the king, and the purified pouranicks,1 the well-informed bards also, and the attentive singers, separately uttering their morning salutations. The sound of these men, praising the king, and uttering blessings upon him, spread itself through the whole palace. Louder than the sound of these pouranicks, uttering praises, did the clappers of hands, declaring the unparalleled acts of the king, clap their hands. At that sound the

1 Those who repeat the *pooranas*.

तेन शब्देन विहगाः प्रतिबुद्धाश्च सस्वनुः ।
शाखास्थाः पञ्जरस्थाश्च ये राजकुलगोचराः । 4 ॥
व्याहृताः पुण्यशब्दाश्च वीणानाञ्चापि निस्वनाः ।
आशीर्गेयञ्च गाथानां पूरयामास वेश्म तत् । 5 ॥
ततः शुचिसमाचाराः पर्य्युपस्थानकोविदाः
स्त्रीवर्षवरभूयिष्ठा उपतस्थुर्यथा पुरा । 6 ॥
हरिचन्दनसंयुक्तमुदकं काञ्चनैर्घटैः ।
आनिन्युः स्नानशिक्षाज्ञा यथाकालं यथाविधि । 7 ॥
मङ्गलालम्भनीयानि प्राशनीयान्युपस्करान् ।
उपानिन्युस्तथा पुण्याः कुमारीवहुलाः स्त्रियः । 8 ॥

birds, whether sitting on the branches of trees, or confined in their cages, or walking at large in the palace, awaked, and began to utter their notes. The sacred sounds of the twice born, with the music of the veenas[1], and the blessings of those who chaunt the ved*a*, filled the palace. Multitudes of poets in attendance, of pure and excellent conduct, and female servants, and eunuchs, stood near as they were wont: those who were acquainted with the doctrine of ablutions, as relating to particular times and ordinances, brought water in golden jars, mixed with the fragrant yellow sandal wood: in the same manner a great number of chaste young damsels brought articles of food, and those for ornament, all possessing every distinguishing mark, and prepar-

1 A kind of flute.

सर्व्वलक्षणसम्पन्नं सर्व्वं विधिवदर्च्चितं ।
सर्व्वं सुगुणलक्ष्मीवत्तद्बभूवाभिहारिकं । 9 ॥
तत्तु सूर्य्योदयं यावत्सर्व्वं परिसमुत्सुकं ।
तस्थावनुपसम्प्राप्तं किं स्विदित्युपशङ्कितं । 1 ॥
अथ याः कोशलेन्द्रस्य शयनं प्रत्यनन्तराः ।
ताः स्त्रियस्तु समागम्य भर्त्तारम्प्रत्यबोधयन् । 11 ॥
अथाप्युचितवृत्तास्ता विनयेन नयेन च ।
न ह्यस्य शयनं स्पृष्ट्वा किञ्चिदप्युपलेभिरे । 12 ॥
ताः स्त्रियः स्वप्नशीलज्ञाश्चेष्टाः सञ्चलनादिषु ।
ता वेपथुपरीताश्च राज्ञः प्राणेषु शङ्किताः । 13 ॥

ed according to the ordinance. Every article of their offerings was of excellent appearance and quality. Until the rising of the sun, every one stood expecting with great attention, at length, not seeing the king appear, they said with anxiety to each other, "How is this?" Then the women who attended near the bed of the monarch, approaching, began to awaken their lord: and, with becoming reverence, touching his bed, even then, obtained no knowledge of the melancholy event. At length those women who understood the indications of

प्रतिस्रोतस्तृणाग्राणां सदृशं सञ्चकाशिरे ।
अथ सन्देहमानानां स्त्रीणां दृष्ट्वा च पार्थिवं ।
यत्तदा शङ्किते पापं तदा जज्ञे विनिश्चयः । 14 ॥
कौशल्या च सुमित्रा च पुत्रशोकपराजिते ।
प्रसुप्ते न प्रबुध्येते यथाकालसमन्विते ।
निष्प्रभा सा विवर्णा च सन्ना शोकेन सन्नता । 15 ॥
न व्यराजत कौशल्या तारेव तिमिरावृता ।
कौशल्यानन्तरं राज्ञः सुमित्रा तदनन्तरं ।
न स्म विभ्राजते देवी शोकाश्रुलुलितानना । 16 ॥

sleep, being unable to perceive any motion in his pulse, began to tremble for the life of the king. While beholding the king, their appearance resembled that of the top of a staff, placed erect, and trembling in the midst of a stream: the evil which was feared had certainly taken place. Koushulya, and *Soomítra*, overcome by distress for their sons, fast asleep, insensible of the motion of time, were as yet unacquainted with the fact. Koushulya, sad, changed in her appearance, and bowed down with sorrow, resembled a star overspread by the gloom: next to her lay the goddess *Soomitra*, her eyes swollen with

ते च दृष्ट्वा तदा सुप्ते उभे देव्यौ च तं नृपं ।
सुप्तमेवोद्गतप्राणमन्तःपुरममन्यत । 17 ॥
ततः प्रचक्रुशुर्दीनाः सस्वरं ता वराङ्गनाः ।
करेणव इवारण्ये स्थानप्रच्युतयूथपाः । 18 ॥
तासामाक्रन्दशब्देन सहसोद्गतचेतने ।
कौशल्या च सुमित्रा च दृष्ट्वा स्पृष्ट्वा च पार्थिवं ।
हा भर्त्तेति परिक्रुश्य पेततुर्धरणीतले । 19 ॥
सा कोशलेन्द्रदुहिता चेष्टमाना महीतले ।
न भ्राजते रजोध्वस्ता तारेव गगणच्युता । 20 ॥

tears of grief. The inhabitants of the inner apartments, seeking for them, found those two queens asleep; and the king apparently so, but his life really departed! These wretched, though beautiful females, now wept with a loud voice, like that of a female elephant, when the leader has disappeared. At the sound of these weeping, Koushulya and Soomitra awoke, and having seen and felt the king, exclaimed! "Ah! my Lord," and fell upon the earth. The daughter of the sovereign of *Koshula*, lying motionless on the earth, besmeared with dust, resembled a fallen star, bereft of all its refulgence. The principle of life in the king now extinguished, all the queens beheld Kou-

नृपे प्रशान्तगुणे जाते कौशल्यां पतितां भुवि।
अपश्यन्तः स्त्रियः सर्व्वा हतां नागवधूमिव। 21 ॥
ततः सर्व्वा नरेन्द्रस्य कैकेयीप्रमुखाः स्त्रियः।
रुदन्त्यः शोकसन्तप्ता निपेतुर्गतचेतनाः। 22 ॥
ताभिः स बलवान्नादः क्रोशन्तीभिरनुद्रुतः।
येन स्फीतीकृतो भूयस्तद्गृहं समनादयत्। 23
तत्परित्रस्तसम्भ्रान्तपर्य्युत्सुकजनाकुलं।
सर्व्वतस्तुमुलाक्रन्दं परितापार्त्तबान्धवं। ॥
सद्यो निपतितानन्दं दीनं विक्लवदर्शनं।
बभूव नरदेवस्य सद्म दिष्टान्तमीयुषः। 24 ॥

shulya lying on the ground like a slain female elephant. Kikeyee and all the other consorts of the sovereign of men, weeping with sorrow, at length fell insensible to the earth. The exclamations of these, loudly weeping, penetrated and filled the royal palace. The abode of the departed king, filled throughout with alarm and surprize, resounding with the cry of distress, resembling that of a mixed combat, and crouded with deeply afflicted friends, fallen from the pinnacle of joy, presented a scene wretched, and painful to

अतीतमाज्ञाय तु पार्थिवर्षभं यशस्विनन्तं परिवार्य्य पत्नयः ।
भृशं रुदन्त्यः करुणं सुदुःखिताः प्रगृह्य बाहू व्यलपन्ननाथवत् । 25 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे स्त्रीविलापो नाम
पञ्चाशः सर्गः ॥

the sight. His wives standing around, weeping, and smiting with their hands, bewailed the renowned sovereign of men, knowing him to be departed.

End of the fiftieth Section.

तमग्निमिव संशान्तमम्बुहीनमिवार्णवं ।
गतप्रभमिवादित्यं स्वर्गस्थं प्रेक्ष्य भूमिपं । 1 ॥
कौशल्या वाष्पपूर्णाक्षी विविधं शोककर्षिता ।
उपगृह्य शिरो राज्ञः कैकेयीं प्रत्यभाषत । 2 ॥
सकामा भव कैकेयि भुङ्क्ष्व राज्यमकण्टकं ।
त्यक्त्वा राजानमेकाग्रा नृशंसे दुष्टचारिणि । 3 ॥
विहाय मां गतो रामो भर्त्ता च स्वर्गतो मम ।
विपथे सार्थहीने च नाहं जीवितुमुत्सहे । 4 ॥

SECTION LI.

Oppressed with various sorrows, her eyes full of tears, Koushulya, viewing the departed king, resembling an extinguished fire, or a sea bereft of its waters, or the sun deprived of light, lifted up his head, and thus addressed Kikeyee: "O Kikeyee! cruel and wicked! possess thy wish: having, to accomplish thy purpose, abandoned the king, enjoy the kingdom without any thing to give thee pain. *Rama*, having forsaken me, is gone! my husband is departed to heaven! Without a companion in a most dangerous

भर्त्तारन्तु परित्यज्य का स्त्री दैवतमात्मनः ।
इच्छेज्जीवितुमन्यत्र कैकेय्यास्त्यक्तधर्म्मणः । 5 ॥
न लुब्धो बुध्यते दोषान् किं पाकमिव भक्षयन् ।
कुब्जानिमित्तं कैकेय्या राघवाणां कुलं हतं । 6 ॥
अनियोगे नियुक्तेन राज्ञा रामं विवासितं ।
सभार्य्यं जनकः श्रुत्वा परितप्स्यत्यहं यथा । 7 ॥
स मामनाथां विधवां नाद्य जानाति धार्म्मिकः ।
रामः कमलपत्राक्षो जीवन्नाशमितो गतः । 8 ॥
विदेहराजस्य सुता तथा चारु तपस्विनी ।
दुःखस्यानुचिता दुःखं वनं पर्य्युद्विजिष्यति । 9 ॥

road, I feel no wish to live. What woman, having lost her husband, her deity, desires to live—beside Kikeyee, who has abandoned all virtue ? A ravenous person indiscriminately devours all things; he discovers nothing amiss. For the sake of one deformed wretch, is the whole family of the descendants of *Rughoo* destroyed by Kikeyee. *Junuka*, hearing that Ram*a*, with his wife, at her instigation, has been exiled by the king, will lament over him, even as myself. The pious Ram*a*, whose eyes resemble the petal of the nymphæa, little imagines that I am, to-day, a forlorn widow ! He, while living, is precipitated even to destruction. The daughter of the king of V*i*deh*a*, that lovely devotee, unworthy of affliction, will also experience the horrors of a forest

नदतां भीमघोषाणां निशासु मृगपक्षिणां ।
निशम्यमाना सन्त्रस्ता राघवं संश्रयिष्यति । 10 ॥
वृद्धश्चैवाल्पपुत्रश्च वैदेहीमनुचिन्तयन् ।
सो ऽपि शोकसमाविष्टो नूनं त्यक्ष्यति जीवितं । 11 ॥
साहमद्यैव दिष्टान्तं गमिष्यामि पतिव्रता ।
इदं शरीरमालिङ्ग्य प्रवेक्ष्यामि हुताशनं । 12 ॥
तान्ततः सम्परिष्वज्य विलपन्तीं तपस्विनीं ।
व्यपनिन्युः सुदुःखार्त्तां कौशल्यां व्यवहारिकाः । 13 ॥
तैलद्रोण्यां तदामात्याः संवेश्य जगतीपतिं ।
राज्ञः सर्व्वाण्यथादिष्टाश्चक्रुः कर्म्माण्यनन्तरं । 14 ॥

she hearing, at night, the loud and fearful cry of beasts and birds, will, affrighted, take refuge in Raghuva. The aged (*Junuka*), almost childless, reflecting on Videhee, will, sunk in grief, assuredly abandon life. I, devoted to my husband, will to-day obtain the end of my destiny: embracing his body I will enter the fire." The attendant counsellors upon this took away the lamenting, distressed, devoted Koushulya, who was embracing the lifeless body of her lord. The courtiers, directed by the twice-born, placed the lord of the world in a vessel of oil, and afterwards performed all the requisite ceremonies. Unwilling to perform the fuueral obsequies of the king

न तु सङ्कालनं राज्ञो विना पुत्रेण मन्त्रिणः ।
सर्व्वशः कर्त्तुमीषुस्ते ततो रक्षन्ति भूमिपं । 15 ॥
तैलद्रोण्यां शायितन्तं सचिवैस्तु नराधिपं ।
हा मृतोऽयमिति ज्ञात्वा स्त्रियस्ताः पर्य्यदेवयन् । 16 ॥
बाहूनुच्छ्रित्य कृपणा नेत्रप्रस्रवणैर्मुखैः ।
रुदन्त्यः शोकसन्तप्ताः कृपणं पर्य्यदेवयन् । 17 ॥
हा महाराज रामेण सततं प्रियवादिना ।
विहीनाः सत्यसन्धेन किमर्थं विजहासि नः । 18 ॥
कैकेय्या दुष्टभावाया राघवेण विवर्जिताः ।
कथं सपत्न्या वत्स्यामः समीपे विधवा वयं । 19 ॥

while his son was absent, the wise counsellors, in this manner, preserved him. Seeing the king placed by the counsellors in the vessel of oil, his queens wept aloud, exclaiming, "Alas! our lord is dead!" These wretched females, lifting up their hands, their faces discolored with their flowing eyes, thus bitterly lamented: "O great king, why hast thou left us, who are deprived of the amiable and faithful Rama? How shall we, the widowed consorts of Raghuva, live with the abandoned Kikeyee. The wise and fortunate Rama,

स हि नाथः स चास्माकं तव च प्रभुरात्मवान्।
वनं रामो गतः श्रीमान्विहाय नृपतिश्रियं। 20 ॥
त्वया तेन च वीरेण विना व्यसनमोहिताः।
कथं वयं निवत्स्यामः कैकेय्या च विदूषिताः। 21 ॥
यया च राजा रामश्च लक्ष्मणश्च महाबलः।
सीतया सह सन्त्यक्ताः साकमन्यं न हास्यति। 22 ॥
ता बाष्पेण च सम्वीताः शोकेन विपुलेन च।
व्यचेष्टन्त निरानन्दा राघवस्य वरस्त्रियः। 23 ॥
निशा नक्षत्रहीनेव स्त्रीव भर्तृविवर्जिता।
पुरी नाराजतायोध्या हीना राज्ञा महात्मना। 24 ॥

our protector and lord, having forsaken the honors of the kingdom, is gone to the forest. Bereft of thee, and of that hero, how can we, overcome by distress, live under the perpetual reproaches of Kikeyee? Will not she, who has abandoned the king, and Rama, and Seeta, and the mighty Lukshm*u*na, abandon others? "Thus, these illustrious women, the wives of Dush*a*-r*u*tha, overwhelmed with sorrow, walked up and down as bereft of their all. Like a night without stars, or a woman deprived of her lord, did the city of *U*yodhya appear, thus deprived of its magnanimous monarch. Filled with inhabitants drowned in tears,

वाष्पपर्याकुलजना हाहाभूता कुलाङ्गना।
शून्यचत्वरवेश्मान्ता न बभ्राज यथा पुरं । 25 ॥
गते तु शोकात् त्रिदिवं नराधिपे महीतलस्थासु नृपाङ्गनासु च।
निवृत्तचारः सहसा गतो रविः प्रवृत्तचारा रजनी ह्युपस्थिता । 26 ॥
ऋतेन पुत्राद्दहनं महीपतेर्नारोचयंस्ते सुहृदः समागताः।
इतीव तस्मिन् शयने न्यवेशयन् विचिन्त्य राजानमचिन्त्यदर्शनं । 27 ॥
गतप्रभा द्यौरिव भास्करम्बिना व्यपेतनक्षत्रगणेव शर्वरी।
पुरी बभासे रहिता महात्मना कण्ठास्रकण्ठाकुलमार्गचत्वरा । 28 ॥

loudly wailing, its court yards and houses empty; its former gaiety was now no more. The sovereign of men, having, through grief, given up the ghost, and his royal consorts being fallen on the earth, the sun, who had finished his course, suddenly retired, and night began his career. Unwilling to burn the body of the deceased king, without his son, the collected friends of the family laid him in that bed,[1] reflecting, with anguish, that he was with them no more. The city deprived of that great one, was gloomy and cheerless, like the sky without the sun, or a night without stars; its streets and courts being filled with men, whose tears ran down their necks—with inhabitants,

1 The vessel of oil.

नराश्च नार्य्यश्च समेत्य सङ्घशो विगर्हमाणा भरतस्य मातरं ।
तदा नगर्य्यां नरदेव संक्षये बभूवुरार्त्ता न च शर्म्म लेभिरे । 29 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे दशरथस्वर्गगमनं
नाम एकपञ्चाशः सर्गः ॥

inveighing, in companies, against the mother of Bh*uruta*; the death of the king afflicting every inhabitant, and depriving them of all enjoyment.

End of the fifty-first Section.

आक्रन्दितनिरानन्दा सास्रकण्ठजनाकुला ।
अयोध्यायामथ तदा सा व्यतीयाय शर्व्वरी । 1 ॥
व्यतीतायान्तु शर्व्वर्य्यामादित्यस्योदये ततः ।
समेत्य राजकर्त्तारः सभामीयुर्द्विजातयः । 2 ॥
मार्कण्डेयो ऽथ मौद्गल्यो वामदेवश्च काश्यपः ।
कात्यायनो गौतमश्च जावालिश्च महायशाः ।
एते द्विजाः सहामात्यैः पृथग्वाचमुदीरयन् । 3 ॥

SECTION LII.

Thus that night passed away in *U*yodhya, joyless and full of weeping. The night being gone, and the sun having risen, the ministers of the government called an assembly, even the twice born, Mark*u*ndey*a*, Vam*u*dev*a*, Ka-shy*u*p*a*, Katyay*u*n*a*, Gout*u*m*a*, and Javal*i*. These renowned sages, with the courtiers, thus delivered their opinions, separately, in the presence of

वशिष्ठमेवाभिमुखाः श्रेष्ठं राजपुरोहितं ।
अतीता शर्व्वरी दुःखं या नो वर्षशतोपमा ।
अस्मिन् पञ्चत्वमापन्ने पुत्त्रशोकेन पार्थिवे । 4 ॥
स्वर्गस्थश्च महाराजो रामश्चारण्यमाश्रितः ।
लक्ष्मणश्चापि तेजस्वी रामेणैव गतः सह । 5 ॥
उभौ भरतशत्रुघ्नौ केकयेषु परन्तपौ ।
पुरे राजगृहे ऽरण्ये मातामहनिवेशने । 6 ॥
इक्ष्वाकूणामिहाद्यैव कश्चिद्राजा विधीयतां ।
अराजकं हि नो राष्ट्रं विनाशं समवाप्नुयात् । 7 ॥

V*u*sh*i*shtha, the chief and excellent priest: "The past night has been to us like an hundred years. Distressed on account of his son, the king has resigned his breath. The great king is now in heaven, and Rama has departed to the forest: the illustrious L*u*kshm*u*na is also gone with Ram*a*. The two powerful princes, Bh*u*r*u*t*u* and Sh*u*tr*u*ghn*a*, are at the palace of their maternal grand-father, in his royal city in the country of the Kek*u*y*a*s. It is necessary that to-day some one, of the race of the *I*kshwak*oo*s, be appointed king, that thus our widowed country may not fall into ruin. In king-

नाराजके जनपदे विद्युन्माली महास्वनः ।
अभिवर्षति पर्ज्जन्यो महीं दिव्येन वारिणा । 8 ॥
नाराजके जनपदे वीजमुष्टिः प्रकीर्य्यते ।
नाराजके पितुः पुत्रो भार्य्या वा वर्त्तते वशे ।
अराजके धनं नास्ति नास्ति भार्य्याप्यराजके । 9 ॥
इदमत्याहितञ्चान्यत्कुतः सत्यमराजके ।
नाराजके जनपदे कारयन्ति सभान्नराः । 10 ॥
उद्यानानि च रम्याणि हृष्टाः पुण्यगृहाणि च ।
नाराजके जनपदे यज्ञशीला द्विजातयः । 11 ॥

doms destitute of a king, clouds charged with lighting, and thunder, and rain, pour not forth their celestial stores on the earth. In kingdoms destitute of a sovereign, not even a handful of seed is sown.[1] When a kingdom is destitute of a king, neither sons nor wives remain in subjection. Where there is no king, no man is secure of his wealth, nor even of his consort. Where there is no king, all becomes anarchy. When there is no king, where is truth to be found? A kingdom, destitute of a sovereign, holds no assemblies, and the dissolute destroy its pleasant houses and gardens. In a kingdom, destitute of a king, the sacrificing twice-born, self-subdued and pious, make

1 The husbandmen fearing lest plundering troops should destroy the crops. (Commentator.)

सत्राण्युपासते दान्ता ब्राह्मणाः संशितव्रताः ।
नाराजके जनपदे महायज्ञेषु यज्वनः । 12 ॥
ब्राह्मणा वसुसम्पूर्णा विसृजन्त्याप्तदक्षिणाः ।
नाराजके जनपदे प्रहृष्टनटनाटकाः । 13 ॥
उत्सवाश्च समाजाश्च वर्द्धन्ते राष्ट्रवर्द्धनाः ।
नाराजके जनपदे सिद्धार्था व्यवहारिणः । ॥
कथाभिरभिरज्यन्ते कथाशीलाः कथाप्रियैः । 14 ॥
नाराजके जनपदे तूद्यानानि समागताः ।
सायाह्ने क्रीडितुं यान्ति कुमार्य्यो हेमभूषिताः । 15 ॥

no offerings. When a kingdom has no king, the sacrificing brahmans, full of wealth, refuse to the other brahmans their due share of the sacrificial fees. When a kingdom is destitute of a king, the glad leaders of song, and the sacred dance, cease to exalt the fame of the kingdom with social and joyous assemblies. There, disputants are not gratified with pleasing discussions; nor those who are famed for oratory with applauding audiences. When a kingdom is destitute of a king, young damsels adorned with gold, do not flock in the evening to the gardens for the sake of amusement. In kingdoms destitute of a king

नाराजके जनपदे धनवन्तः सुरक्षिताः ।
शेरते विवृतद्वाराः कृषिगोरक्षजीविनः ॥ 16 ॥
नाराजके जनपदे वाहनैः शीघ्रगामिभिः ।
नरा निर्यान्त्यरण्यानि नारीभिः सह कामिनः ॥ 17 ॥
नाराजके जनपदे बद्धघण्टाविषाणिनः ।
अटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः ॥ 18 ॥
नाराजके जनपदे शरान् सततमस्यतां ।
श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने ॥ 19 ॥
नाराजके जनपदे वणिजो दूरगामिनः ।
गच्छन्ति क्षेममध्वानं बहुपण्यसमन्विताः ॥ 20 ॥

rich men, even well guarded, are unable to sleep with their doors open; nor do husbandmen enjoy repose—nor they who live by tending cattle. When a kingdom is destitute of a king, swains, with their nymphs, cannot repair in swift vehicles to the delightful lawns. When a kingdom is destitute of a king, elephants, of sixty years old, with huge tusks, cannot walk at large on the high roads,[1] adorned with bells. In a kingdom destitute of a king, the sound of those is not heard, who joyfully exercise themselves with the bow, and other weapons. When a kingdom is destitute of a king, merchants, travelling to

1 It was the custom of the Hindoo princes on particular occasions to turn an elephant loose with a bell on his neck.

नाराजके जनपदे चरत्येकचरो वशी ।
भावयन्नात्मनात्मानं यत्र सायं गृहे मुनिः । २१ ॥
नाराजके जनपदे योगक्षेमं प्रवर्त्तते ।
न चाप्यराजके सेना शत्रून्विसहते युधि । २२ ॥
नाराजके जनपदे हृष्टैः परमवाजिभिः ।
नराः संयान्ति सहसा रथैश्च प्रतिमण्डिताः । २३ ॥
नाराजके जनपदे नराः शास्त्रविशारदाः ।
सम्वदन्तोऽपतिष्ठन्ते वनेषूपवनेषु च ।
नाराजके जनपदे माल्यमोदकदक्षिणाः । २४ ॥

different places, cannot convey their goods with safety on the high road. In a kingdom, which is destitute of a king, the holy and subdued sage, meditating in his house, with his mind fixed upon the all-pervading spirit, goes not forth. When a kingdom is without a king, no man feels his wealth secure. Without a king, soldiers do not overcome their enemies in war. When a kingdom is without a king, the adorned inhabitants do not assemble, in companies, riding in chariots, or on spirited and excellent horses. In a kingdom bereft of a king, men, learned in the shastras, are not found conversing with each other in the roads and gardens. When the kingdom is destitute

L. of C.

देवताभ्यर्च्चनार्थाय कल्प्यन्ते नियतैर्ज्जनैः ।
नाराजके जनपदे चन्दनागुरुभूषिताः । 25 ॥
राजपुत्रा विराजन्ते वसन्त इव शाखिनः ।
यथा ह्यनुदका नद्यो यथा वाप्यतृणं वनं ।
अगोपाला यथा गावस्तथा राष्ट्रमराजकं । 26 ॥
ध्वजो रथस्य प्रज्ञानं धूमो ज्ञानं विभावसोः ।
तेषां यो नो ध्वजो राजा स देवत्वमितो गतः । 27 ॥
नाराजके जनपदे स्वकम्भवति कस्यचित् ।
मत्स्या इव जना नित्यं भक्षयन्ति परस्परं । 28 ॥

of a king, garlands and choice viands are not among the gifts offered in the worship of the gods, by men held in sacred vows.[1] When a kingdom is without a king, its princes do not appear adorned with sandal wood and lignum aloes, as trees in the spring, adorned with luxuriant branches. A kingdom without a king, is like a river without water, a forest without vegetation, or a cow without a keeper. The chariot is indicated by its standard; fire is indicated by smoke: the king, who was our standard is gone from hence, and has this day obtained his apotheosis. When a kingdom is without a king,[2] no one's life is his own, men, like the fishes of the sea, mutually devour one another. Those who, overleaping all the bounds of

1 i. e. people will give nothing but a necklace or a bit of sweetmeat.

2 This tedious and disgusting repetition is preserved merely to shew the nature of Hindoo poetry.

ये तु सम्भिन्नमर्य्यादा नास्तिकाश्छिन्नसंशयाः ।
तेऽपि भावाय कल्पन्ते राजदण्डनिपीडिताः । 29 ॥
यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्त्तते ।
तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्म्मयोः । 30 ॥
राजा सत्यञ्च धर्म्मश्च राजा कुलवतां कुलं ।
राजा माता पिता चैव राजा हितकरो नृणां । 31 ॥
यमो वैश्रवणः शक्रो वरुणश्च महाबलः ।
विशिष्यन्ते नरेन्द्रेण वृत्तेन महता ततः । 32 ॥
अहो तम इवेदं स्यान्न प्रज्ञायेत किञ्चन ।
राजा चेन्न भवेल्लोके विभजन् साध्वसाधुनी । 33 ॥

virtue, are become atheists, void of fear, assume the dominion, unawed by the just punishments inflicted by a king. The eyes of the body constantly point out (what is near), thus the sovereign, is, to a kingdom, the soul of all virtue. A king is truth and moral rectitude. A king is the fountain of honor to the nobles; the parent of his people, and the benefactor of men. The great ones, Y*uma*,—Vishru*vu*na[1] —Sh*u*kr*a*—and V*uroona*, are exceeded by the greatness of a king, because of his possessions. As in a day envelop-ed in darkness, nothing can be discerned, so is it in the kingdom if there be not a king di scerning between good and evil. If the king had been living

1 Ugni

जीवत्यपि महाराजे तवैव वचनं वयं ।
नातिक्रमामहे सर्व्वे वेलां प्राप्येव सागरः । 34 ॥
स नः समीक्ष्य द्विजवर्य्यवृत्तं नृपं विना राष्ट्रमरण्यभूतं ।
कुमारमिक्ष्वाकुसुतं तथान्यं त्वमेव राजानमिहाभिषेचय । 35 ॥
इत्यार्षे रामायणे महर्षिवाल्मीकीये अयोध्याकाण्डे मन्त्रनिश्चयो
नाम द्विपञ्चाशत्तमः सर्गः ॥

we should not transgress thy word, as the sea passes not its limits. O chief of the twice-born, look upon this our kingdom, become a wilderness without a king, and appoint another prince to be king, a son of the family of the *Ikshwakoos*,

End of the fifty-second Section.

तेषां तद्वचनं श्रुत्वा वशिष्ठः प्रत्युवाच ह ।
मित्रामात्यजनान् सर्व्वान् ब्राह्मणांस्तानिदं वचः । 1 ॥
यदसौ मातुलकुले दत्तराज्यः परं सुखी ।
भरतो वसति भ्रात्रा शत्रुघ्नेन समन्वितः । 2 ॥
तच्छीघ्रं जवना दूता गच्छन्तु त्वरितं हयैः ।
आनेतुं भ्रातरौ वीरौ किं समीक्षामहे वयं । 3 ॥

SECTION LIII.

V*ushishtha* having heard these words, replied thus to the counsellors, the brahm*a*ns, and all the friends of the late king, "As Bh*uruta*, to whom the kingdom is given, remains at ease with his brother Sh*utrughna* in his maternal grand-father's family, speedily send swift messengers to bring the two brothers. Why look ye on the ground?" All then said to V*ushishtha*. "Let them go."

गच्छन्त्विति ततः सर्व्वे वशिष्ठं वाक्यमब्रुवन् ।
तेषां तद्वचनं श्रुत्वा वशिष्ठो वाक्यमब्रवीत् । ४॥
एहि सिद्धार्थ विजय जयन्ताशोक नन्दन ।
श्रूयतामिति कर्त्तव्यं सर्व्वानेव ब्रवीमि वः । ५ ॥
पुरं राजगृहं गत्वा शीघ्रं शीघ्रजवैर्हयैः ।
त्यक्तशोकैरिदं वाच्यः शासनाद्भरतो मम । ६ ॥
पुरोहितस्त्वां कुशलं प्राह सर्व्वे च मन्त्रिणः ।
त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया । ७ ॥
मा चास्मै प्रोषितं रामं मा चास्मै पितरं मृतं ।
भवन्तः शंसिषुर्गत्वा राघवाणामितः क्षयं । ३ ॥

Vushushta then said to *Siddhartha*, *Viyuya*, *Juyunta*, *Usoka*, and *Nunduna*, "Attend to what it becomes you to do : I address you all. Going quickly, on swift horses, to the royal city and the palace, thus address *Bhuruta* ; at my command, dismissing all grief, 'The priest and all the counsellors have sent to thee their salutations of peace : haste ! come away ; make no delay—But do not say to him, 'Rama is exiled, the king is dead, the ruin of the Raghuvas is effected by this (woman).' Speedily bring out of the treasury excellent apparel and jewels for the king, and depart for the residence

कौषेयाणि च वस्त्राणि भूषणानि वराणि च।
क्षिप्रमादाय राज्ञश्च भरतस्य च गच्छत॥ 9॥
दत्तपथ्याशना दूता जग्मुः स्वं स्वं निवेशनं।
केकयांस्ते गमिष्यन्तो हयानारुह्य सम्मतान्॥ 10॥
ततः प्रास्थानिकं कृत्वा कार्यशेषमनन्तरं।
वशिष्ठेनाभ्यनुज्ञाता दूताः सन्त्वरितं ययुः॥ 11॥
न्यन्तेनापरतालस्य प्रलम्बस्योत्तरं प्रति।
निषेवमाणास्ते जग्मुर्नदीं मध्येन मालिनीं॥ 12॥
ते हास्तिनपुरे गङ्गां तीर्त्वा प्रत्यङ्मुखा ययुः।
पाञ्चालदेशमासाद्य मध्येन कुरुजाङ्गलं॥ 18॥

of Bh*u*ruta. The messengers, to whom were given provision for the way, and orders to depart for Kek*u*ya, went to their own houses, mounted on horses, which were in waiting. Having made every due arrangement for their journey, they, commanded by V*u*shishth*a*, departed with speed. Going by the way of the river Malinee, which flows on the west of *U*p*u*rutal*a* and the north of Pr*u*l*u*mb*a*[1], they crossed the Ganges at H*u*stin*a*-poor*a*, proceeded westward, and arrived in the country of P*u*nchal*a*[2], going by the way of K*ooroo*-jang*u*l*a*. Those messengers pressing forward with speed in the

1 The names of two countries, or, according to some, two mountains.

2 The P*u*njab.

सरांसि विपुलान्येव नदीश्च विमलोदकाः ।
निरीक्षमाणा जग्मुस्ते दूताः कार्य्यवशाद्द्रुतं । 14 ॥
ते प्रसन्नोदकां दिव्यां नानाविहगसेवितां ।
उपातिजग्मुर्वेगेन शरदण्डां जलाकुलां । 15 ॥
निकूलवृक्षमासाद्य दिव्यं सत्योपयाचनं ।
अभिगम्याभिवाद्यन्तं कुलिङ्गां प्राविशन्पुरीं । 16 ॥
अभिकालं ततः प्राप्य तेजोभिभवनाच्युताः ।
पितापैतामहीं पुण्यां तेरुरिक्षुमतीं नदीं । 17 ॥
अवेक्ष्याञ्जलिपानांश्च ब्राह्मणान् वेदपारगान् ।
ययुर्मध्येन वाह्लीकान् सुदामानञ्च पर्व्वतं । 18 ॥

prosecution of their errand; and beholding pools of water and limpid streams, at length came to the river Shura-dunda, full of pure water, and frequented by various birds. Then, arriving at the divine tree, on the western bank of the river, they approached it, and bowing to the ground before it, entered the city of Kulinga. Then passing (the towns) Tezobhi, and Bhuvuna, and arriving at Ubhi-kala, they passed over the river *Ikshoomutee*, the hereditary possession (of the *Ikswakoos*'): Seeing the brahmans versed in the vedas, who were drinking water from their hands, (in pursuance of a sacred vow,) they went through the midst of Vahleeka 1 to the mountain *Soo*-

1 A country said to be inhabited by barbarians.

विष्णोः पदं प्रेक्षमाणा विपाशाञ्चापि शाल्मलीं ।
नदीर्व्वापीस्तडागानि पल्वलानि सरांसि च । 19 ॥
पश्यन्तो विविधांश्चापि सिंहव्याघ्रमृगद्विपान् ।
ययुः पथातिमहता शासनं भर्त्तुरीप्सवः । 20 ॥
ते श्रान्तवाहना दूता विकृष्टेन सता पथा ।
गिरिव्रजं पुरवरं शीघ्रमासेदुरञ्जसा । 21 ॥
भर्त्तुः प्रियार्थं कुलरक्षणार्थं भर्त्तुश्च वंशस्य परिग्रहार्थं ।
अहेडमानास्त्वरया स्म दूता रात्र्यान्तु ते तत्पुरमेव याताः । 22 ॥
यामेव रात्रिं ते दूता प्रविशन्ति स्म तां पुरीं ।
भरतेनापि तां रात्रिं स्वप्नो दृष्टोऽयमप्रियः । 23 ॥

damuna. Viewing the mark of Vishnoo's foot,1 and the rivers Vipasha and Shalmulee, the messengers, desirous of executing their commission, beholding rivers, large canals, pools, and other receptacles of water, went onward, a long journey, meeting on their way various beasts; lions, tygers, deer, and elephants. These messengers, their beasts fatigued through the length of the way, now came within sight of the excellent city Giribruja, and for the sake of doing the will of their master, of preserving the family, and securing the kingdom to his race, they, without relaxing their diligence, in the night, speedily approached the city. On the night in which the messengers, much

1 The mark of Vishnoo's foot is said, by the Hindoos, to be imprinted on the mountain Soodamuna.

व्युष्टामेव तु तां रात्रिं दृष्ट्वा तं स्वप्नमप्रियं ।
पुत्रो राजाधिराजस्य सुभृशं पर्य्यतप्यत ॥ 24 ॥
तप्यमानं तमाज्ञाय वयस्याः प्रियवादिनः ।
आयासं विनयिष्यन्तः सभायां चक्रिरे कथाः ॥ 25 ॥
वादयन्ति तथा शान्तिं लासयन्त्यपि चापरे ।
नाटकान्यपरे स्माहुर्हास्यानि विविधानि च ॥ 26 ॥
स तैर्म्महात्मा भरतः सखिभिः प्रियवादिभिः ।
गोष्ठीहास्यानि कुर्व्वद्भिर्न प्राहृष्यत राघवः ॥ 27 ॥
तमब्रवीत्प्रियसखो भरतं सखिभिर्वृतं ।
सुहृद्भिः पर्य्युपासीनः किं सखे नानुमोदसे ॥ 28 ॥

fatigued, entered the city, an ominous dream was seen by Bh*uruta*. After seeing that unpleasant dream, the son of the great king, at the close of the night, was greatly distressed. His beloved companions, youths of his own age, seeing him in distress, in hope of removing his trouble, repeated stories, in their mirthful assemblies, some playing on musical instruments, and others dancing; some repeated poems, and others repeated jests of various kinds, in hope of cheering his mind. The magnanimous Bh*uruta*, the descendant of R*ughoo*, received no pleasure from those amusing companions, jesting in

एवं ब्रुवाणं सुहृदं भरतः प्रत्युवाच ह ।
शृणु त्वं यन्निमित्तं मे दैन्यमेतदुपागतं । २९ ॥
स्वप्ने पितरमद्राक्षं मलिनं मुक्तमूर्द्धजं ।
पतन्तमद्रिशिखरात्कलुषे गोमये ह्रदे । ३० ॥
प्लवमानश्च मे दृष्टः स तस्मिन् गोमये ह्रदे ।
पिबन्नञ्जलिना तैलं हसन्निव मुहुर्मुहुः ।
ततस्तिलोदनं भुक्त्वा पुनः पुनरधःशिराः ।
तैलेनाभ्यक्तसर्व्वाङ्गस्तैलमेवान्वगाहत । ३१ ॥
स्वप्ने ऽपि सागरं शुष्कं चन्द्रञ्च पतितं भुवि ।
उपरुद्धाञ्च जगतीं तमसेव समावृतां । ३२ ॥

the assembly. At length they thus addressed him, surrounded by his friends: "Why dost not thou join in our mirth, O friend of thy affectionate companions?" Bhuruta then replied to his friends, "Hear the reason why I am thus overwhelmed with sadness; in a dream, I saw my father sad, his hair dishevelled, falling from the peak of a mountain, into a lake of cow-dung. In that lake I saw him weltering, drinking oil from the palms of his hands, and repeatedly laughing; afterwards, he, having eaten food mixed with sesamin, I saw him standing repeatedly with his head downwards—then, with oil running in streams down all his body—and at length immersed in oil. Again, in the dream, (I saw) the sea dry, the moon[1] fallen to the earth, and

1 The Commentator adds "and the sun."

औपवाह्यस्य नागस्य विषाणं शकलीकृतं ।
सहसा चापि संशान्तो ज्वलितो जातवेदसः । 33 ॥
अवदीर्णांश्च पृथिवीं शुष्कांश्च विविधान्द्रुमान् ।
अहम्पश्यामि विध्वस्तान् सधूमांश्चैव पर्व्वतान् । 34 ॥
पीठे कार्ष्णायसे चैव निषण्णं कृष्णवाससं ।
प्रहरन्ति स्म राजानं प्रमदाः कृष्णपिङ्गलाः । 35 ॥
त्वरमाणश्च धर्म्मात्मा रक्तमाल्यानुलेपनः ।
रथेन खरयुक्तेन प्रयतो दक्षिणामुखः । 36 ॥
प्रहसन्तीव राजानं प्रमदा रक्तवासिनी ।
प्रकर्षन्ती मया दृष्टा राक्षसी विकृतानना । 37 ॥

the whole world enveloped in darkness. The teeth of the royal elephant were broken, and extinguished fire suddenly blazed up. I saw the earth rent into fissures—various trees dried up—smoking mountains fallen,—and women, dressed in fox-brown and black, carrying about my father, placed on a seat of black wood, and dressed in black. That great one, then, with the utmost precipitation, adorned with garlands of red flowers, went towards the south, in a chariot drawn by asses. A woman, clothed in blood-red garments, was also deriding my father, and I saw a female rakshus, of deformed visage, fastening upon him. Such was the vision seen by me, on this terrible

एवमेतन्मया दृष्टमिमां रात्रिं भयावहां ।
अहं रामो ऽथ वा राजा लक्ष्मणो वा मरिष्यति । 38 ॥
नरो यानेन यः स्वप्ने खरयुक्तेन याति हि ।
अचिरात्तस्य धूमाग्रं चितायां सम्प्रदृश्यते । 39 ॥
एतन्निमित्तं दीनो ऽहं न वचः प्रतिपूजये ।
शुष्यतीव च कण्ठो मे न स्वस्थमिव मे मनः । 40 ॥
न पश्यामि भयस्थानं भयञ्चैवोपधारये ।
भ्रष्टश्च स्वरयोगो मे छाया चापगता मम । 41 ॥

night. Either myself, or *Rama*, or the king, or *Lukshmuna*, will certainly die: When men in a dream are seen riding in vehicles drawn by asses, the curling smoke of their funeral pile will soon ascend. On this account, I am wretched, and pay no attention to your discourse; my throat is dried up! and my mind is overwhelmed with confusion. I see no reason of fear; yet I contemplate some horrid event: my breath is stopped, and my comeliness departed: I am like one who labors to hide himself, and yet knows not the

जुगुप्सन्निव चात्मानं न च पश्यामि कारणं ।
इमां हि दुःस्वप्नगतिं निशाम्य हि त्वनेकरूपामवितर्कितां पुरा ।
भयं महत्तद्धृदयान्न याति मे विचिन्त्य राजानमचिन्त्यदर्शनं । 42 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे भरतस्वप्नदर्शनं नाम त्रिपञ्चाशः
सर्गः ॥

reason why. Reflecting on this ominous, yet unintelligible dream, fear has taken possession of my heart, while realizing the king, whom I may never see more."

End of the fifty-third Section.

भरते ब्रुवति स्वप्नं दूतास्ते क्लान्तवाहनाः ।
प्रविश्यासह्यपरिखं रम्यं राजगृहं पुरं । 1 ॥
समागम्य च राज्ञा ते राजपुत्रेण चार्च्चिताः ।
राज्ञः पादौ गृहीत्वा च तमूचुर्भरतम्वचः । 2 ॥
पुरोहितस्त्वां कुशलं प्राह सर्व्वे च मन्त्रिणः ।
त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया । 3 ॥
इमानि च महार्हाणि वस्त्राण्याभरणानि च ।
प्रतिगृह्य विशालाक्ष मातुलस्य च दापय । 4 ॥

SECTION LIV.

While Bhuruta was relating the dream, the messengers with their weary horses, entering within the impassable moat, which bounded the city containing the king's palace, and being received with all due respect by the king and the prince, embraced the feet of the king, and afterward thus addressed *Bhuruta*, "The priest salutes thee with peace, as do all the counsellors: speedily depart from hence—there is immediate occasion for thy presence. O lotos-eyed, taking these costly clothes and ornaments, present them to thy maternal uncle. These, O prince, to the value of twenty

अत्र विंशतिकोट्यस्तु नृपतेर्म्मातुलस्य ते ।
दशकोट्यस्तु संपूर्णास्तथैव च नृपात्मज । 5 ॥
प्रतिगृह्य तु तत्सर्व्वं स्वनुरक्तः सुहृज्जनैः ।
दूतानुवाच भरतः कामैः सम्प्रतिपूज्य तान् । 6 ॥
कच्चित्स कुशली राजा पिता दशरथो मम ।
कच्चिदारोग्यता रामे लक्ष्मणे च महात्मनि । 7 ॥
आर्य्या च धर्म्मनिरता धर्म्मज्ञा धर्म्मवादिनी ।
अरोगा चापि कौशल्या माता रामस्य धीमतः । 8 ॥
कच्चित्सुमित्रा धर्म्मज्ञा जननी लक्ष्मणस्य या ।
शत्रुघ्नस्य च वीरस्य चारोगा चापि मध्यमा । 9 ॥

crores are for the king, and those to the value of ten for thy uncle." Having accepted all the presents, Bh*uruta*, congratulated by his friends, entertaining the messengers with all they could desire, said to them; "Is my father, king Dush*a*-r*u*th*a* well? Is he happy? Are Ram*a*, and the magnanimous L*u*kshm*una* well? Is the excellent and pious Koush*u*lya, delighting in rectitude, acquainted with the nature of virtue, in good health—the mother of the wise Ram*a*? the pious Soom*i*tra, the mother of L*u*kshm*una*, and Sh*u*trughn*a*? Is the second of my father's queens well—Kikeyee, my

आत्मकामा सदा चण्डी क्रोधना प्राज्ञमानिनी ।
अरोगा चापि मे माता कैकेयी किमुवाच ह ॥ 10 ॥
एवमुक्तास्तु ते दूता भरतेन महात्मना ।
ऊचुः सम्प्रश्रितं वाक्यमिदन्तं भरतन्तदा ॥ 11 ॥
कुशलास्ते नरव्याघ्र येषां कुशलमिच्छसि ।
श्रीश्च त्वां वृणुते पद्मा युज्यताञ्चापि ते रथः ॥ 12 ॥
भरतश्चापि तान् दूतानेवमुक्तोऽभ्यभाषत ।
आपृच्छेयं महाराजं दूताः सन्त्वरयन्ति मां ॥ 13 ॥
एवमुक्त्वा तु तान्दूतान् भरतः पार्थिवात्मजः ।
दूतैः सञ्चोदितो वाक्यं मातामहमुवाच ह ॥ 14 ॥

mother; steady to her interest, constantly angry, irascible, accounting herself wise? What message has she sent? The messengers, thus addressed by the magnanimous Bh*uruta*, answered him in a few words: "O great one! all are well whose welfare thou desirest: the goddess inhabiting the lotos is partial to thee; speedily yoke the horses to thy chariot." Thus addressed, Bh*uruta* said to the messengers, "I will inform the great king that the messengers are hastening me away." Having spoken with the messengers, the wise Bh*uruta*, urged by them, spake thus to his grandfather. "O king, urged by these messengers, I wish to return to my father:

राजन् पितुर्गमिष्यामि सकाशं दूतचोदितः ।
पुनरप्यहमेष्यामि यदा मे त्वं स्मरिष्यसि ॥ 15 ॥
भरतेनैवमुक्तस्तु नृपो मातामहस्तदा ।
तमुवाच शुभं वाक्यं शिरस्याघ्राय राघवं ॥ 16 ॥
गच्छ तातानुजाने त्वां कैकेयी सुप्रजास्त्वया ।
मातरं कुशलं ब्रूयाः पितरञ्च परन्तप ॥ 17 ॥
पुरोहितञ्च कुशलं ये चान्ये द्विजसत्तमाः ।
तौ च तात महेष्वासौ भ्रातरौ रामलक्ष्मणौ ॥ 18 ॥
तस्मै हस्त्युत्तमांश्चित्रान् कम्बलानजिनानि च ।
सत्कृत्य केकयो राजा भरताय ददौ धनं ॥ 19 ॥

I will return again when thou shalt call for me."—The king, his grandfather, replying to Bh*uruta*, kissed the head of this descendant of Rugh*oo*, and thus addressed him: "Go, O beloved, the terror of thine enemies, at my command. In thee is Kikeyee blessed with an excellent son: speak peace to thy mother, and thy father: salute also the priest, and the other excellent twice-born; and the two great archers, thy brothers, Ram*a* and Lukshm*una*." King Kek*uya* then, with great respect, gave to Bh*uruta* excellent elephants, variegated woollen cloths, deer skins, and other presents: he

अन्तःपुरेऽतिसम्वृद्धान् व्याघ्रवीर्य्यबलोपमान् ।
दंष्ट्रायुधान्महाकायान् शुनश्चोपायनं ददौ ॥ २० ॥
रुक्मनिष्कसहस्रे द्वे षोडशाश्वशतानि च ।
सत्कृत्य कैकयीपुत्रं केकयो धनमादिशत् ॥ २१ ॥
तदामात्यानभिप्रेतान् विश्वास्यांश्च गुणान्वितान् ।
ददावश्वपतिः शीघ्रं भरतायानुयायिनः ॥ २२ ॥
ऐरावतानैन्द्रशिरान्नागान् वै प्रियदर्शनान् ।
खरान् शीघ्रान् सुसंयुक्तान्मातुलोऽस्मै धनं ददौ ॥ २३ ॥
स दत्तं केकयेन्द्रेण धनं तन्नाभ्यनन्दत ।
भरतः कैकयीपुत्रो ऽप्यगमत्त्वरया तदा ॥ २४ ॥

also gave him as a present, certain large dogs, brought up in the inner apartments, strong and ferocious as tigers, and well armed with teeth. Two thousand six hundred niskas[1] of gold did Kekuya also, with great affection, give to the son of Kikeyee. *Ushwu-puti*,[2] the wise, also gave him chosen counsellors, trusty and accomplished, to attend him, and his uncle gave him a number of Ira-*vuta* [3] and Indr*a-sihra* [4] elephants, together with swift asses, laden with wealth. At the view of the wealth given him by the sovereign of Ke*kuyu*, the hero was nothing elated. The son of Kikeyee now speedily departed, his mind filled with ominous presages through his dream,

1 A niska is a certain weight of gold; it also means an ornament for the neck. 2 Ke*kuya*.

3 According to some produced on the mountain Ira-*vuta*: according to others, descended from *Indra*'s elephant. 4 A country famous for elephants.

बभूव ह्यस्य हृदये चिन्ता सुमहती तदा ।
त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात् । 25 ॥
स स्ववेश्माभ्यतिक्रम्य नरनागाश्वसङ्कुलं ।
प्रपेदे सुमहत् श्रीमान्राजमार्गमनुत्तमं । 26 ॥
अभ्यतीत्य ततो ऽपश्यदन्तःपुरमनुत्तमं ।
ततस्तद्भरतः श्रीमानाविवेशानिवारितः । 27 ॥
स मातामहमापृच्छ्य मातुलञ्च युधाजितं ।
रथमारुह्य भरतः शत्रुघ्नसहितो ययौ । 28 ॥
रथान्मण्डलचक्रांश्च योजयित्वा परं शतं ।
उष्ट्रगो ऽश्वखरैर्भृत्या भरतं यान्तमन्वयुः । 29 ॥

and the haste of the messengers. The illustrious one, surrounded by men, elephants, and horses, having left his own apartments, came into the high road: and seeing the inner apartments, entered them freely. Having asked (leave) of his grandfather, and his uncle Yoodhajita, he, mounting the chariot with *Shutrughna*, departed. The horses yoked to the full-wheeled chariot, were followed by hundreds of camels, kine, asses, and servants. Escorted by an army, and attended by the courtiers of his father, *Bhuruta*,

बलेन गुप्तो भरतो महात्मा सहार्यकस्यात्मसमैरमात्यैः ।
आदाय शत्रुघ्नमपेतशत्रुर्गृहाद्ययौ सिद्ध इवेन्द्रलोकात् । 30 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतप्रयाणो नाम
चतुःपञ्चाशत्तमः सर्गः ॥

taking with him Sh*u*tr*u*ghn*a*, went from his house, fearless of enemies, as one who is perfected, goes to the residence of Indr*a*.

End of the fifty-fourth Section.

स प्राङ्मुखो राजगृहादभिनिर्याय वीर्य्यवान् ।
ततः सुदामां द्युतिमान् सन्तीर्य्यावेक्ष्य तां नदीं ॥ १ ॥
ह्लादिनीं दूरपाराञ्च प्रत्यक्स्रोतस्तरङ्गिनीं ।
शतद्रुमतरच्छ्रीमान्नदीमिक्ष्वाकुनन्दनः ॥ २ ॥
ऐलधाने नदीं तीर्त्वा प्राप्य चापरपर्व्वतान् ।
शिलामाकुर्व्वतीं तीर्त्वा आग्नेयं शल्यकर्त्तनं ॥ ३ ॥
सत्यसन्धः शुचिर्भूत्वा प्रेक्षमाणः शिलावहां ।
अभ्यगात्स महाशैलान् वनं चित्ररथम्प्रति ॥ ४ ॥

SECTION LV.

The hero turning his face eastward, departed from the king's place, and crossing the river Soodama, and the wide Hladinee, a river flowing eastward, the joy of *Ikshwakoo's* race then passed the river Shu*tudroo*. Having crossed the river at Ilu*dhana*, and arrived at the town of *Upura-purvuta*,[1] he also crossed the rivers Shila and Ak*oorvutee*, and passed by Agne*ya* and the Shu*lyakurtuna*. The upright one, purified, beholding the Shilav*u*ha, ascended the mountains near the forest Ch*itra-rutha*, and arrived at the

1 The name of the river is Ilu*dhana*, being derived from that of the place.

सरस्वतीञ्च गङ्गाञ्च युग्मेन प्रतिपद्य च ।
उत्तरान्वीरमत्स्यानां भारुण्डं प्राविशद्वनं । 5 ॥
वेगिनीञ्च कुलिङ्गाख्यां ह्लादिनीं पर्व्वतावृतां ।
यमुनां प्राप्य सन्तीर्णो बलमाश्वासयत्तदा । 6 ॥
शीतीकृत्वा तु गात्राणि क्लान्तानाश्वास्य वाजिनः ।
तत्र स्नात्वा च पीत्वा च प्रायादादाय चोदकं । 7 ॥
राजपुत्त्रो महारण्यमनभीक्ष्णोपसेवितं ।
भद्रो भद्रेण यानेन मारुतः खमिवात्ययात् । 8 ॥
भागीरथीं दुष्प्रतरां सोऽंशुधाने महानदीं ।
उपायाद्राघवस्तूर्णं प्राग्वटे विश्रुते पुरे । 9 ॥

confluence of the *Suruswutee* and *Gunga*, went through the regions north of the countries of Veer*umutsya*, and entered the forest of Bhar*oond*a. At length arriving at the swift, the joy-inspiring river called K*oolinga*, which is concealed by the mountains, he crossed the *Yumoona*, and gave repose to his army. Having there cooled their bodies, refreshed their weary horses, bathed, and drank, they, taking water with them, went forward. The prince on his excellent vehicle passed through this great and unfrequented forest, as the god of the wind passes through the air, and seeing that Bhageer*uthee* was very difficult to be crossed at *Unshoodhana*, the son of R*ughoo* went on to the town called Prag*vuta*. Having crossed there,

स गङ्गां प्राग्वटे तीर्त्वा समायात्कुटिकोष्ठकां ।
सबलस्तां स तीर्त्वाथ समगाद्धर्म्मवर्द्धनं । 10 ॥
तोरणं दक्षिणार्द्धेन जम्बुप्रस्थं समागमत् ।
वरूथञ्च ययौ रम्यं ग्रामं दशरथात्मजः । 11 ॥
तत्र रम्ये वने वासं कृत्वासौ प्राङ्मुखो ययौ ।
उद्यानमुज्जिहानायाः प्रियका यत्र पादपाः । 12 ॥
शालांस्तु प्रियकान् प्राप्य शीघ्रानास्थाय वाजिनः ।
अनुज्ञाप्याथ भरतो वाहिनीं त्वरितो ययौ । 13 ॥

the hero went on to the *Kooti*-*koshtuka*; and with his army crossing it went on to Dh*urma*-*vurdhuna*, going on the south side of To*runa* till he at length arrived at Jumboo-prust*ha*. The son of *Dusha*-*rutha* went thence to the pleasant village of V*urootha*, and having lodged there in a delightful wood, he departed eastward to the garden of *Oojjihana*, filled with *priyuka*[1] trees. Arriving at the groves of the sal*a*[2] and p*riyuka* trees, Bh*uruta* placed the horses there, and giving orders to the troops, went on with haste, resting at

1 Nauclea orientalis. 2 Shorea robusta.

वासं कृत्वा सर्व्वतीर्थे तीर्त्वा चोत्तरगां नदीं ।
अन्या नदीश्च विविधैः पार्व्वतीयैस्तुरङ्गमैः ॥ 14 ॥
हस्तिपृष्ठकमासाद्य कुटिकामत्यवर्त्तत ।
ततार च नरव्याघ्रो लौहित्ये स कपीवतीं ॥ 15 ॥
एकसाले स्थाणुमतीं विनते गोमतीं नदीं ।
कुलिङ्गनगरे चापि प्राप्य सालवनन्तदा ।
भरतः क्षिप्रमागच्छत्सुपरिश्रान्तवाहनः ॥ 16 ॥
वनञ्च समतीत्याशु शर्व्वर्य्यामरुणोदये ।
अयोध्यां मनुना राज्ञा निर्म्मितां स ददर्श ह ।
तां पुरीं पुरुषव्याघ्रः सप्तरात्रोषितः पथि ॥ 17 ॥

Surva-teertha; and having crossed the river where it runs northwards and other smaller rivers, by means of horses bred on the mountains, speedily arrived at *Husti-prishthuka*, and passed over the Kootika. The chief of men then passed the Kupeevutee, at *Lohitya*, and crossed the Sthanoo-mutee at Eka-shala, and the Gomutee at Vinuta. Then coming to the town of Koo-linga near the forest of sala trees, his beasts completely tired, Bhuruta, in the night, passed through the forest, and at the dawn beheld *Uyodhya*, built by king Munoo. The chief of men who had passed seven nights on the road, seeing the city *Uyodhya* before him, said to the charioteer, " O charioteer,

अयोध्यामग्रतो दृष्ट्वा सारथिमिदमब्रवीत् ।
एषा नातिप्रतीता मे पुण्योद्याना यशस्विनी ।
अयोध्या दृश्यते दूरात्सारथे पाण्डुमृत्तिका ॥ 18 ॥
यज्वभिर्गुणसम्पन्नैर्ब्राह्मणैर्वेदपारगैः ।
भूयिष्ठमृद्धैराकीर्णा राजर्षिवरपालिता ।
अयोध्यायां पुरा शब्दो जायते तुमुलो महान् ॥ 19 ॥
समन्तान्नरनारीणां तमद्य न शृणोम्यहं ।
उद्यानानि हि सायाह्ने क्रीडित्वोपरतैर्नरैः ॥ 20 ॥
समन्तात्परिधावद्भिः प्रकाशन्ते ममान्यथा ।
तान्यद्यानुरुदन्तीव परित्यक्तानि कामिभिः ॥ 21 ॥

this is *Uyodhya*, which in me excites no pleasure; it appears at a small distance, distinguished by the redness of its soil, filled with priests endued with every good quality—with brahmans learned in the veda—with opulent citizens—and nourished by a royal sage. Formerly in the city of *Uyodhya* a great noise of men and women was constantly heard, like that of conflicting armies; this I do not hear to-day. The gardens which, in the evening, were frequented on every side by men running about, and sporting in every direction, now appear different to me; they seem to weep as if deserted by the votaries of pleasure. The city, O charioteer, appears

अरण्यभूतेव पुरी सारथे प्रतिभाति मां ।
न ह्यत्र यानैर्दृश्यन्ते न गजैर्न च वाजिभिः । २२ ॥
निर्यान्तो वाभियान्तो वा नरमुख्या यथा पुरा ।
उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च । 23 ॥
जनानां रतिसंयोगे ह्यत्यन्तगुणवन्ति च ।
तान्येतान्यद्य पश्यामि निरानन्दानि सर्व्वशः ।
स्रस्तपर्णैरनुपथं विक्रोशद्भिरिव द्रुमैः । ॥
नाद्यापि श्रूयते शब्दो मत्तानां मृगपक्षिणां । २४ ॥
सुरक्तां मधुरां वाणीं कलं व्याहरतां बहु ।
चन्दनागुरुसंयुक्तो धूपः सम्मर्द्दितो ऽतुलः । 25 ॥

to me like a wilderness; the great men are not seen as formerly going and coming in vehicles, on elephants, and horses. The gardens which, abounding with gratification, (of various kinds) seemed to rejoice at the visits of the cheerful inhabitants, and of those who were in love——these very gardens, I perceive, entirely joyless, the leaves fallen on the walks, and the trees, as though they were in mourning. To-day I hear not the voice of the glad beasts and birds, variously uttering their shrill and pleasing sounds. Why do not the pleasant zephyrs, perfumed with sandal wood and aloes, and impregnated with incense, blow to-day as formerly? Why,

प्रवाति पवनः श्रीमान् किन्नु नाद्य यथा पुरा ।
भेरीमृदङ्गवीणानां कोणसंघट्टितः पुनः । 26 ॥
किमद्य शब्दो विरतः सदा दीनगतिः पुरा ।
अनिष्टानि च पापानि पश्यामि विविधानि च । 27 ॥
निमित्तान्यमनोज्ञानि तेन सीदति मे मनः ।
सर्वथा कुशलं न स्यात्सर्वथा मम बन्धुषु ।
तथा ह्यसति संमोहे हृदयं सीदतीव मे । 28 ॥
विषण्णः श्रान्तहृदयस्त्रस्तः संलुलितेन्द्रियः ।
भरतः प्रविवेशाशु पुरीमिक्ष्वाकुपालितां । 29 ॥
द्वारेण वैजयन्तेन प्राविशच्छ्रान्तवाहनः ।
द्वास्थैरुत्थाय विजयं पृष्टस्तैः सहितो ययौ । 30 ॥

is not the sound of the drum heard? and that of the tabor, and the lute struck with the quill? Formerly the condition of the city was always the reverse of wretchedness. I see portentous tokens and signs, at which my mind sinks——things cannot be completely prosperous—all cannot be well among my friends—through these forebodings, my heart even sinks within me." *Bhuruta* thus agitated, filled with fear, entered the city, nourished by the race of *Ikshwakoo*. He entered at the *Vijuyunta* gate, with his weary beasts; and

स त्वनेकाग्रहृदयो द्वास्थं प्रत्यर्च्च्य तं जनं ।
सूतमश्वपतेः क्लान्तमब्रवीत्तत्र राघवः । 31 ॥
किमहं त्वरयानीतः कारणेन विनानघ ।
अशुभाशङ्कि हृदयं शीलञ्च पततीव मे । 32 ॥
श्रुता नो यादृशाः पूर्व्वं नृपतीनां विनाशने ।
आकारांस्तानहं सर्व्वानिह पश्यामि सारथे । ॥
सम्मार्ज्जनविहीनानि परुषाण्युपलक्षये । 33 ॥
असंयतकवाटानि श्रीविहीनानि सर्व्वशः ।
बलिकर्म्मविहीनानि धूपसम्मोदनेन च । 34 ॥

the people, who were sitting there, enquiring his welfare, and rising to salute him, he went on with them. The descendant of *Rughoo*, his heart drawn various ways, returned the compliment to those in the gate; and then said to the weary charioteer of *Ushwaputi*, "Hast thou, O charioteer, brought me in such haste without any reason? My heart is full of painful fear and my mind is overwhelmed with apprehension. What I have formerly heard as portending the death of kings—all those appearances, O charioteer, I behold here. I see the houses of my relations not cleansed, the doors open, destitute of all signs of enjoyment, without sacrifices, and unperfumed by in-

अनाश्रितकुटुम्बानि प्रभाहीनजनानि च ।
अलक्ष्मीकाणि पश्यामि कुटुम्बिभवनान्यहं । 35 ॥
अपेतमाल्यशोभानि असंमृष्टाजिराणि च ।
देवागाराणि शून्यानि न भान्तीह यथा पुरा । 36 ॥
देवतार्चाः प्रविद्धाश्च यज्ञगोष्ठास्तथैव च ।
माल्यापणेषु राजन्ते नाद्य पण्यानि वा तथा ।
दृश्यन्ते वणिजो ऽप्यद्य न यथा पूर्वमत्र वै । 37 ॥
ध्यानसंविग्नहृदया नष्टव्यापारयन्त्रिताः ।
देवायतनचैत्येषु दीनाः पक्षिगणास्तथा । 38 ॥

cense, filled with my fasting relations, and by people bereft of all cheerfulness. The temples of the gods empty, destitute of their glory, their courts unswept, do not appear as formerly. The neglected images of the gods, the places where sacrifices are made, and the shops where garlands are sold, do not to-day appear in their former state; nor do the bankers and merchants appear to-day as they did heretofore; their hearts appear absorbed in pensive meditation, as though pained at the stagnation of trade. The birds inhabiting the temples, and the sacred groves appear in like

मलिनञ्चाश्रुपूर्णाक्षं दीनं ध्यानपरं कृशं ।
सस्त्रीपुंसञ्च पश्यामि जनमुत्कण्ठितं पुरे । 39 ॥
इत्येतमुक्त्वा भरतः सूतं तं दीनमानसः ।
तान्यनिष्टान्ययोध्यायां प्रेक्ष्य राजगृहं ययौ । 40 ॥
तां शून्यशृङ्गाटकवेश्मरथ्यां रजोऽरुणद्वारकवाटयन्त्रां ।
दृष्ट्वा पुरीमिन्द्रपुरीप्रकाशां दुःखेन सम्पूर्णतरो बभूव । 41 ॥
बहूनि पश्यन्मनसोऽप्रियाणि यान्यन्यदा नास्य पुरे बभूवुः ।
अवाक्छिरा दीनमना न हृष्टः पितुर्महात्मा प्रविवेश वेश्म । 42 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतप्रत्यागमनं नाम
पञ्चपञ्चाशत्तमः सर्गः ॥

manner wretched. I behold in the city both men and women sad, wretched, their eyes full of tears, absorbed in thought, wasted, and full of distress." Having said this to the charioteer, *Bhuruta*, with afflicted mind, viewing these inauspicious signs in *Uyodhya*, went to the palace. Seeing the city, formerly vying with that of *Indra*, with its alleys, houses and streets empty, and the doors reddened with dust, he was filled with anguish. Affected by all these painful tokens which had formerly no existence in the city, he, with downcast countenance, wretched and cheerless, entered his father's palace.

End of the fifty-fifth Section. Q

अपश्यंस्तु ततस्तत्र पितरं पितुरालये ।
जगाम भरतो द्रष्टुं मातरं मातुरालये । 1 ॥
अनुप्राप्तन्तु तं दृष्ट्वा कैकेयी प्रोषितं सुतं ।
उत्पपात तदा हृष्टा त्यक्त्वा सौवर्णमासनं । 2 ॥
स प्रविश्यैव धर्म्मात्मा स्वं गृहं श्रीविवर्ज्जितं ।
भरतः प्रतिजग्राह जनन्याश्चरणौ शुभौ । 3 ॥
तं मूर्द्ध्नि समुपाघ्राय परिष्वज्य यशस्विनं ।
अङ्के भरतमारोप्य प्रष्टुं समुपचक्रमे । 4 ॥

SECTION LVI.

Not seeing his father in his palace, he went to his mother's apartments to visit her. Kikeyee seeing her son returned, who had been so long absent, arose with glad heart from her golden seat. The magnanimous Bhuruta having entered his mother's apartment, divested of its glory, laid hold of the beauteous feet of his mother, who, kissing his head, and embracing the renowned one, clasped him to her bosom, and began to enquire: "How

अद्य ते कतिचिद्रात्र्यश्च्युतस्यार्य्यकवेश्मनः ।
अपि नाध्वश्रमः शीघ्रं रथेनापततस्तव ।
आर्य्यकस्ते सुकुशली युधाजिन्मातुलस्तव । 5 ॥
प्रवासाच्च सुखं पुत्र सर्व्वं मे वक्तुमर्हसि ।
एवं पृष्टस्तु कैकेय्या प्रियं पार्थिवनन्दनः ।
आचष्टे भरतः सर्व्वं मात्रे राजीवलोचनः । 6 ॥
अद्य मे सप्तमी रात्रिश्च्युतस्यार्य्यकवेश्मनः ।
अम्बायाः कुशली तातो युधाजिन्मातुलश्च मे । 7 ॥
यन्मे धनञ्च रत्नञ्च ददौ राजा परन्तपः ।
परिश्रान्तं पथ्यभवत्ततोऽहं पूर्व्वमागतः । 8 ॥

many nights hast thou left thy grandfather's house ? Thy coming with such haste in the chariot must have occasioned great fatigue. Is thy grandfather in health and prosperity ? Is thy uncle Y*oo*dhaj*i*t well ? Tell me, O son, all the pleasures thou hast enjoyed in thy visit." The prince, the lotos-eyed Bh*uruta*, thus questioned by Kikeyee, began to reply to his mother: "This is the seventh night since I left my grandfather's house ; my mother's father, and my uncle *Yoo*dhajit, are well. The wealth and jewels which the subduer of his foes has given to me, are on the road ; the beasts being weary, I came

राजवाक्यहरैर्दूतैस्त्वर्य्यमाणोऽहमागतः ।
यदहं प्रष्टुमिच्छामि तदम्ब वक्तुमर्हसि ॥ 9 ॥
शून्यो ऽयं शयनीयस्ते पर्य्यङ्को हेमभूषितः ।
न चायमिक्ष्वाकुजनः प्रहृष्टः प्रतिभाति मे ॥ 10 ॥
राजा भवति भूयिष्ठमिहाम्बाया निवेशने ।
तमहं नाद्य पश्यामि द्रष्टुमिच्छन्निहागतः ॥ 11 ॥
पितुर्ग्रहीष्ये पादौ च तं ममाख्याहि पृच्छतः ।
आहोस्विदम्ब ज्येष्ठायाः कौशल्याया निवेशने ।
तत्प्रत्युवाच कैकेयी प्रियवद्घोरमप्रियं ॥ 12 ॥

on before. O mother! hastened by the messengers bearing the king's commands, I am now arrived: now declare to me what I wish to ask. This, thy couch, adorned with gold, appears empty; nor does the family of *Ikshwakoo* wear the face of chearfulness. As the king principally resides in the house of my mother, I hasted hither to see him; but I do not to-day behold him: I will embrace the feet of my father; inform me, thus urgent, where he is. Is he at the house of my chief mother Koushulya?" Kikeyee answered him as yet ignorant of what had taken place, by thus relating to him the unwelcome

अजानन्तं प्रजानन्ती राज्यलोभेन मोहिता ।
या गतिः सर्व्वभूतानां ताङ्गतिन्ते पिता गतः ।
राजा महात्मा तेजस्वी यायजूकः सताङ्गतिः । 13 ॥
तच्छ्रुत्वा भरतो वाक्यं धर्म्माभिजनवाञ्छुचिः ।
पपात सहसा भूमौ पितृशोकबलार्दितः । 14 ॥
हा हतोऽस्मीति कृपणं दीनाम्वाचमुदीरयन् ।
निपपात महाबाहुर्ब्बाहू विक्षिप्य वीर्य्यवान् । 15 ॥
ततः शोकेन सम्वीतः पितुर्म्मरणदुःखितः ।
विललाप महातेजा भ्रान्ताकुलितचेतनः । 16 ॥

event, as if it had been grateful news: "That which is the lot of all creatures, has befallen thy father, the magnanimous monarch, renowned, devoted to religion, the asylum of the good." Hearing this, the pious and pure Bhuruta instantly fell to the ground through grief for his father, exclaiming, "Ah! I am destroyed![1] Wretched, miserable me!" Torn with grief, the valiant one, throwing up his arms, fell on the floor, and thus lamented his father's death, his mind being overwhelmed with sorrow: "This pleasant couch of my fa-

1 I shall die.

एतत्सुरुचिरं भाति पितुर्म्मे शयनं पुरा ।
शशिनेवामलं रात्रौ गगणं तोयदात्यये ।
तदिदं न विभात्यद्य विहीनं तेन धीमता । 17 ॥
व्योमेव शशिना हीनं शुष्कोय इव सागरः ।
वाष्पमुत्सृज्य कण्ठेन स्वात्मना परिपीडितः । 18 ॥
प्रच्छाद्य वदनं श्रीमद्वस्त्रेण जयताम्वरः ।
तमार्त्तं देवसङ्काशं समीक्ष्य पतितं भुवि । 19 ॥
निकृत्तमिव शालस्य स्कन्धं परशुना वने ।
माता मातङ्गसङ्काशं चन्द्रार्कसदृशं सुतं । 20 ॥

ther, formerly appeared like the moon illuminating a clear sky after the rainy season is past. Now, deprived of that great one, it appears like the sky when the moon is obscured by thick darkness; or the sea with its waters dried up." Bitterly weeping, pained even to the soul, the chief of conquerors, covering his face with his garment, thus lamented. His mother viewing her godlike son in anguish, fallen to the ground, like a shalu[1] tree felled in the forest; and raising him, in might resembling an elephant, in beauty the moon, and in lustre the sun, spoke thus to the afflicted one: "O prince, most renowned! Rise, arise! Why liest thou prostrate? The pious, who like thee, are honored

1 Shorea robusta.

उत्थापयित्वा शोकार्त्तं वचनञ्चेदमब्रवीत्।
उत्तिष्ठोत्तिष्ठ किं शेषे राजपुत्र महायशाः।
त्वद्विधा नहि शोचन्ति सन्तः सदसि सम्मताः। 21 ॥
दानयज्ञाधिकारा हि शीलश्रुतितपोऽनुगा।
बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे। 22 ॥
स रुदित्वा चिरं कालं भूमौ परिविवृत्य च।
जननीं प्रत्युवाचेदं शोकैर्बहुभिरावृतः। 23 ॥
अभिषेक्ष्यति रामन्तु राजा यज्ञं नु यक्ष्यते।
इत्यहं कृतसङ्कल्पो हृष्टो यात्रामयाचिषं।
तदिदं ह्यन्यथाभूतं व्यवदीर्णं मनो मम। 24 ॥

in the assembly, should not be affected with grief: gifts and sacrifices are the proper employment of those who like thee are devoted to virtue, the *vedas*, and sacred austerities. O wise one, thy understanding is clear as the orb of the sun." He, having wept a long time, wallowing on the ground, filled with sorrow, thus replied to his mother: "Concluding in my mind that the king would install Ra*ma*, and perform a sacrifice, I with joy asked leave to return. The melancholy reverse which I now behold rends my heart, deprived thus of the sight of my father, devoted to the happiness

पितरं यो न पश्यामि नित्यं प्रियहिते रतं ।
अम्ब केनात्यगाद्राजा व्याधिना मय्यनागते । 25 ॥
धन्या रामादयः सर्व्वे यैः पिता संस्कृतः स्वयं ।
न नूनं मां महाराजः प्राप्तं जानाति कीर्त्तिमान् । 26 ॥
उपजिघ्रे तु मां मूर्द्ध्नि तातः सन्नम्य सत्वरं ।
क्व स पाणिः सुखस्पर्शस्तातस्याक्लिष्टकर्म्मणः । 27 ॥
यो हि मां रजसा ध्वस्तमभीक्ष्णं परिमार्ज्जति ।
यो मे भ्राता पिता बन्धुर्यस्य दासोऽस्मि सम्मतः । 28 ॥
तस्य मां शीघ्रमाख्याहि रामस्याक्लिष्टकर्म्मणः ।
पिता हि भवति ज्येष्ठो धर्म्ममार्य्यस्य जानतः ।
तस्य पादौ ग्रहीष्यामि स हीदानीं गतिर्म्मम । 29 ॥

of those he loved. O mother, by what disease did the king depart, in my absence? Happy are Rama and the others by whom the funeral rites of my father were performed! If the great and renowned king, my father, knew of my return, would he not kiss me, gently bowing his head? Where is that soft hand of my father, never hardened by labor, which constantly cleansed my face from dust? Speedily inform me of the indefatigable Rama, my brother, my father, my friend, whose willing servant I am. He, my elder brother, is now become my father. The feet of that excellent one acquainted with virtue, I will embrace: he, possessing the knowledge and

धर्म्मविद्धर्म्मशीलश्च महाभागो दृढव्रतः ।
आर्य्ये किमब्रवीद्राजा पिता मे सत्यविक्रमः । ३० ॥
पश्चिमं साधु सन्देशमिच्छामि श्रोतुमात्मनः ।
इति पृष्टा यथा तत्त्वं कैकेयी वाक्यमब्रवीत् । ३१ ॥
रामेति राजा विलपन् हा सीते लक्ष्मणेति च ।
स महात्मा परं लोकं गतो गतिमतांवरः । ३२ ॥
इति मां पश्चिमां वाचं व्याजहार पिता तव ।
कालधर्म्मपरिक्षिप्तः पाशैरिव महागजः । ३३ ॥
सिद्धार्थास्तु नरा राममागतं सह सीतया ।
लक्ष्मणञ्च महाबाहुं द्रक्ष्यन्ति पुनरागतं । ३४ ॥

the love of virtue, that happy one, steadily pious, is now my asylum. O excellent one, what did the king my father, the truly valiant, say? I desire to hear the last advice of my parent respecting me." Kikeyee, asked thus particularly, replied: "The magnanimous king, who has obtained supreme felicity, lamenting, "Oh! Rama! Oh! Lukshmuna!" departed to heaven. Thy father, who is released from all the duties of time, as a mighty elephant from his cord, spoke these last words to me: "Men who shall have obtained the supreme object of their lives, shall behold Rama returning with Seeta, and the valiant Lukshmuna also returning again." Having heard this, Bhuruta was deject-

तच्छ्रुत्वा विषसादैवं द्वितीयाप्रियशंसनात् ।
विषण्णवदनो भूत्वा भूयः पप्रच्छ मातरं । ॥
क्व चेदानीं स धर्म्मात्मा कौशल्यानन्दवर्द्धनः । 35 ॥
लक्ष्मणेन सह भ्रात्रा सीतया च समागतः ।
तथा पृष्टा यथान्यायमाख्यातुमुपचक्रमे । 36 ॥
मातास्य युगपद्वाक्यं विप्रियं प्रियशंसया ।
स हि राजसुतः पुत्र चीरवासा महावनं ।
दण्डकान् सह वैदेह्या लक्ष्मणानुचरो गतः ।
तच्छ्रुत्वा भरतस्त्रस्तो भ्रातुश्चारित्रशङ्कया । 37 ॥
स्वस्य वंशस्य माहात्म्यात्प्रष्टुं समुपचक्रमे ।
कच्चिन्न ब्राह्मणधनं हृतं रामेण कस्यचित् । 38 ॥

ted at this sad and unpleasant intelligence; and with a downcast countenance, asked his mother: "Where is that pious one, the increaser of Koushulya's joy, gone, with Seeta and his brother Lukshmuna?" She, thus asked, began to relate in order what had occurred: his mother, supposing it to be welcome news, thus related the unlovely story: "That prince, O son, having undertaken a long residence in the forest, is gone with Videhee to the wilderness of Dunduka; and Lukshmuna has followed him." Hearing this, Bhuruta, greatly alarmed at this account of his brother, and concerned for the glory of his family, began to enquire: "What! has the wealth of any brahman been taken away by Rama? Has any poor man, worthy and innocent,

कच्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः।
कच्चिन्न परदारान्वा राजपुत्रो ऽभिमन्यते।
कस्मात्स दण्डकारण्ये भ्रूणहेव विवासितः। 39 ॥
अथास्य चपला माता तत् स्वकर्म्म यथायथं।
तेनैव स्त्रीस्वभावेन व्याहर्त्तुमुपचक्रमे। 40 ॥
एवमुक्ता तु कैकेयी भरतेन महात्मना।
उवाच वचनं हृष्टा हृष्टापण्डितमानिनी। 41 ॥
न ब्राह्मणधनं किञ्चिद्धृतं रामेण कस्यचित्।
कच्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः।
न रामः परदारांश्च चक्षुर्भ्यामपि पश्यति। 42 ॥

been injured by him? or has the prince fixed his mind upon some other man's wife? For what reason is he exiled to the wilderness of *Dunduka*, like one who has killed a brahman, learned in the vedas?" Then his fickle mother began to relate her own actions, the fruit of that female disposition, even as they occurred—thus addressed by the magnanimous *Bhuruta*. Kikeyee, pleased, and vainly esteeming herself able and wise, replied, "No wealth of any brahman has been taken away by *Rama*; nor has any poor man, guiltless and worthy, been injured by him: neither has *Rama* ever looked

मया तु पुत्र श्रुत्वैव रामस्येहाभिषेचनं।
याचितस्ते पिता राज्यं रामस्य च विवासनं ।
स स्ववृत्तिं समास्थाय पिता ते तत्तथाकरोत् । 43 ॥
रामस्तु सहसौमित्रिः प्रेषितः सह सीतया ।
तमपश्यन् प्रियं पुत्रं महीपालो महायशाः ।
पुत्रशोकपरिद्यूनः पञ्चत्वमुपपेदिवान् । 44 ॥
त्वया त्विदानीं धर्म्मज्ञ राजत्वमवलम्ब्यतां ।
त्वत्कृते हि मया सर्व्वमिदमेवम्विधं कृतं । 45 ॥
मा शोकं मा च सन्तापं धैर्य्यमाश्रय पुत्रक ।
त्वदधीना हि नगरी राज्यञ्चैतदनामयं । 46 ॥

upon another's wife. Having heard of the purposed instalment of Rama, O son, thy father was requested by me to give the kingdom to thee, and to exile Rama. Thy father, who had formerly made me a promise, did according to my reque st, and exiled Rama, attended by Seeta and the son of Soomitra. The nourisher of the world, the most renowned one, not seeing his beloved son, has resigned his breath, overcome with grief. O son, acquainted with virtue, royalty is now to be sustained by thee. For thy sake have I effected all this; O my dear son, this is not a time to grieve, or to afflict thyself; restrain thy sorrow; this city and this kingdom are now thy

तत्पुत्र प्रोक्तं विधिना विधिज्ञैर्वशिष्ठमुख्यैः सहितैर्द्विजेन्द्रैः ।
सङ्कल्प्य राजानमदीनसत्त्वमात्मानमुर्व्व्यामभिषेचयस्व । 47 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतवाक्ये कैकेयीवाक्यं
नाम षट्पञ्चाशत्तमः सर्गः ॥

quiet possession. Having performed, O son, the obsequies of the powerful sovereign, be quickly installed in the kingdom according to the ordinance, by V*u*sh*i*shth*a* and the chiefs of the brahm*a*ns."

End of the fifty-sixth Section.

श्रुत्वा तु स पितुर्वृत्तं भ्रातरौ च विवासितौ ।
भरतो दुःखसन्तप्त इदम्वचनमब्रवीत् । 1 ॥
किन्नु कार्य्यं हतस्येह मम राज्येन शोचतः ।
विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च । 2 ॥
दुःखे मे दुःखमकरोर्व्रणे क्षारमिवाददाः ।
राजानं प्रेतभावस्थं कृत्वा रामञ्च तापसं । 3 ॥
कुलस्य त्वमभावाय कालरात्रिरिवागता ।
अङ्गारमुपगुह्य स्म पिता मे नावबुद्धवान् । 4 ॥

SECTION LVII.

Having heard the fate of his father, and that of his two exiled brethren, Bhuruta, deeply afflicted, thus replied: "What will a kingdom avail me, mortally wounded with grief, bereft of my father, and of my brother equal to a parent? Thou hast added affliction to affliction, as if thou hadst rubbed salt upon my wounds. Thou hast placed the king among departed souls, and the exiled Rama among the devotees. Art thou come hither for the extinction of the family, like the night of universal death? My father, my sovereign,

मृत्युमापादितो राजा त्वया मे पापदर्शिनि ।
सुखं परिहृतं मोहात्कुले ऽस्मिन् कुलपांसनि ।५।
त्वां प्राप्य हि पिता मे ऽद्य सत्यसन्धो महायशाः ।
तीव्रदुःखाभिसन्तप्तो वृत्तो दशरथो नृपः ।६।
विनाशितो महाराजः पिता मे धर्म्मवत्सलः ।
कस्मात्प्रव्राजितो रामः कस्मादेव वनङ्गतः ।७।
कौशल्या च सुमित्रा च पुत्त्रशोकाभिपीडिते ।
दुष्करं यदि जीवेतां प्राप्य त्वां जननीं मम ।८।
न त्वार्य्यापि च धर्म्मात्मा त्वयि वृत्तिमनुत्तमां ।
वर्त्तते गुरुवृत्तिज्ञो यथा मातरि वर्त्तते ।९।

who suspected nothing, having embraced burning coals, has met his fate through thee! O thou bent alone on evil! through thy infatuation, thou disgrace of thy race! is happiness is taken away from this family. Through obtaining thee, hath my upright father, the renowned king D*u*sha-r*u*tha given up the ghost, afflicted with the most poignant distress! Wherefore is my father, that most upright sovereign, destroyed? Wherefore is Ram*a* exiled? Why is he gone to the forest? It is with difficulty that Koush*u*lya and Soo-m*i*tra, fallen into affliction on account of their sons, will survive the disaster. That excellent and pious Ram*a* has never acted improperly toward thee. As he, viewing thee as entitled to the highest respect, has ever treated thee in a

तथा ज्येष्ठा हि मे माता कैशल्या दीर्घदर्शिनी ।
त्वयि धर्म्मं समास्थाय भगिन्यामिव वर्त्तते । 10 ॥
तस्याः पुत्रं महात्मानं चीरवल्कलवाससं ।
प्रस्थाप्य वनवासाय कथं पापे न शोचसि । 11 ॥
अपापदर्शिनं शूरं कृतात्मानं यशस्विनं ।
प्रव्राज्य चीरवसनं किन्नु पश्यासि कारणं । 12 ॥
लुब्धाया विदितो मन्ये न ते ऽहं राघवं यथा ।
तथा ह्यनर्थो राज्यार्थं त्वया नीतो महानयं । 13 ॥
अहं हि पुरुषव्याघ्रावपश्यन्रामलक्ष्मणौ ।
केन शक्तिप्रभावेण राज्यं रक्षितुमुत्सहे । 14 ॥

manner becoming a mother; so my eldest mother, the prudent Koushulya, conducting herself with a proper regard to rectitude, has acted towards thee as towards a sister. O wicked woman, who hast sent her son to the forest,—that magnanimous one who has assumed the habit of a devotee! How is it thou dost not grieve? What cause didst thou see for exiling that hero, who never even intended evil,—who paid the most obsequious attention (to all):—that famous hero, who has now assumed the habit of an ascetic! Was it unknown to thee, sunk in covetousness, how much I regard Raghu*va*, that this great act of injustice has been perpetrated by thee, for the sake of the kingdom? By what exertion of mine can I govern the kingdom, de-

तं हि नित्यं महाराजो बलवन्तं महौजसं ।
उपाश्रितो ऽभूद्धर्म्मात्मा गिरिं मेरुं रविर्यथा । 15 ॥
सो ऽहं कथमिमं भारं महाधूर्य्यसमुद्धृतं ।
दम्यो धुरमिवासाद्य सहेयं केन वौजसा । 16 ॥
अथवा मे भवेच्छक्तिर्योगैर्बुद्धिबलेन वा ।
सकामां न करिष्यामि त्वामहं पुत्रगर्द्धिनीं । 17 ॥
न मे विकाङ्क्षा जायेत त्यक्तुं त्वां पापनिश्चयां ।
यदि रामस्य नापेक्षा त्वयि स्यान्मातृवत्सदा । 18 ॥
उत्पन्ना तु कथं बुद्धिस्तवेयं पापदर्शिनि ।
साधुचारित्रविभ्रष्टे पूर्व्वेषां नो विगर्हिता । 19 ॥

prived of Ram*a* and L*u*kshm*una*, the chief of men? The great and magnanimous king constantly reposed all his confidence in Ram*a*, the valiant and powerful, even as the sun rests on the mountain Mer*oo*. How, or by what strength can I, a bullock just broken in, upon whom the weight is fallen, sustain this load, borne hitherto by one so able and experienced? Or if this power might be obtained by abstraction, or by the force of intellect, I would not put thee in possession of thy wishes, who hast acted so basely towards thy son. I should feel no hesitation in abandoning thee, thus bent on wickedness, did I not know that Ram*a* constantly regards thee as a mother. O thou intent on evil! fallen from all virtue! how did this thought arise,

अस्मिन् कुले हि सर्व्वेषां ज्येष्ठो राज्ये ऽभिषिच्यते ।
अपरे भ्रातरस्तस्मिन् प्रवर्त्तन्ते समाहिताः । 20 ॥
न हि धर्म्मं नृशंसे त्वं राजधर्म्ममवेक्षसे ।
गतिम्वा न विजानासि राजवृत्तस्य शाश्वतीं । 21 ॥
सततं राजपुत्रेषु ज्येष्ठो राजाभिषिच्यते ।
राज्ञामेतत्समं तत्स्यादिक्ष्वाकूणां विशेषतः । 22 ॥
तेषां धर्म्मैकरक्षाणांकुलचारित्रशोभिनां ।
अद्य चारित्रशौण्डीर्य्यं त्वां प्राप्य विनिवर्त्तितं । 23 ॥
तवापि सुमहाभागे जनेन्द्रकुलपूर्व्वके ।
बुद्धिमोहः कथमयं सम्भूतस्त्वयि गर्हितः । 24 ॥

abominated by all our predecessors? In this family the eldest brother is constantly installed in the kingdom, and the other brethren submit to him. Thou enemy to all right! dost thou disregard the duty of a king? or dost thou despise the perennial fruits of regal virtue? The eldest among the sons of a king is ever anointed sovereign: this is the case among all kings, but particularly among those of the race of *Ikshwakoo*. That generous pride which was nourished by all our race, intent on uprightness, and the glory of the family, having now met with thee, has departed. O thou surround-with properity! sprung from the family of the lord of men! how came this

न तु कामं करिष्यामि तवाहं पापनिश्चये ।
यया व्यसनमारब्धं जीवितान्तकरं मम । 25 ॥
एष त्विदानीमेवाहमप्रियार्थं तवानघे ।
निवर्त्तयिष्यामि वनाद्भ्रातरं स्वजनप्रियं । 26 ॥
निवर्त्तयित्वा रामञ्च तस्याहं दीप्ततेजसः ।
दासभूतो भविष्यामि सुस्थिरेणान्तरात्मना । 27 ॥
इत्येवमुक्त्वा भरतो महात्मा प्रियेतरैर्वाक्यगणैस्तुदंस्तां ।
शोकार्दितश्चापि ननाद भूयः सिंहो यथा मन्दरकन्दरस्थः । 28 ॥
तां तथा गर्हयित्वा तु मातरं भरतस्तदा ।
रोषेण महताविष्टः पुनरेवाब्रवीद्वचः । 29 ॥

destestable mania to be produced in thy mind? O bent upon evil! who hast indulged thyself in folly destructive to my life—I will not comply with thy wish. Thou whose guilt cannot be exceeded! I will bring back my brother Rama, for the sake of frustrating thy views. I will now bring from the forest, the darling of his people. Having brought back Rama I will serve that illustrious one with the greatest attention." The magnanimous *Bhuruta*, having addressed Kikeyee in these severe and poignant expressions, the illustrious one, distressed with grief, roared aloud, like a lion in the caves of *Mundura*. After thus reproaching his mother, *Bhuruta* with great anger again addressed her: "O wicked Kikeyee! Retire from the kingdom;

राज्याद्भ्रंशस्व केकेयि नृशंसे दुष्टचारिणि ।
परित्यक्तासि धर्म्मेण मा मृतं रुदती भव । 30 ॥
किन्नु तेऽदूषयद्रामो राजा वा भृशधार्म्मिकः ।
ययोर्मृत्युर्विवासश्च त्वत्कृते तुल्यमागतौ । 31 ॥
भ्रूणहत्यामसि प्राप्ता कुलस्यास्य विनाशनात् ।
केकेयि नरकं गच्छ मा च तातसलोकतां । 32 ॥
यत्त्वया ह्यीदृशं पापं कृतं घोरेण कर्म्मणा ।
सर्व्वलोकप्रियं हित्वा मया व्यापादितं भयं । 33 ॥
त्वत्कृते मे पिता वृत्तो रामश्चारण्यमाश्रितः ।
अयशो जीवलोके च त्वयाहं प्रतिपादितः । 34 ॥

thou art deserted by virtue itself. Weep for my death.[1] What harm has Rama, or the pious king done to thee, equally guilty of the death of the one and the exile of the other? Thou art guilty of the murder of a brahman learned in the veda.[2] Thou hast ruined the family of *Ikshwakoo*. O Kikeyee, depart to hell, go not to (heaven the abode of) thine ancestors.[3] By this thy base conduct in abandoning him who was the delight of mankind, such guilt has been contracted by thee, that fear has seized upon me also. Through thee, is my father dead, Rama gone to the forest, and myself sunk into dishonor in the land of the living. Thou enemy, in the form

1 The commentators give three senses to this obscure passage, viz. Weep not for the death of thy husband— Weep at my death.—and; Weep indeed for me — the second sense has been adopted, which is designed to convey a kind of curse, or an intimation that she would soon have occasion to weep over his death. 2 The murder of a husband is stated in the shastra to be equal to the murder of a most learned brahman. 3 Pitri loka. 4 Being thy son I fear to be involved in thy guilt.

मातृरूपे ममामित्रे नृशंसे राज्यकामुके ।
न ते ऽहमभिभाष्यो ऽस्मि दुर्वृत्ते पतिघातिनि ।
कौशल्या च सुमित्रा च याश्चान्या मम मातरः 35 ॥
दुःखेन महताविष्टास्त्वां प्राप्य कुलदूषिणीं ।
न त्वमश्वपतेः कन्या धर्म्मराजस्य धीमतः । 36 ॥
राक्षसी तत्र जातासि कुलप्रध्वंसिनी पितुः ।
यत्त्वया धार्म्मिको रामो नित्यं सत्यपरायणः । 37 ॥
वनं प्रस्थापितो वीरः पितापि त्रिदिवं गतः ।
यत्प्रधानासि तत्पापं मयि पित्रा विनाकृते । 38 ॥

of a mother! thou cruel wretch! ambitiously aspiring to a kingdom! thou vile murderer of thy husband! I will not be addressed by thee. Koushulya, Soomitra, and my other mothers, by their connection with thee, the blot of the family, have sunk into the greatest distress. Thou art not the daughter of *Ushwa-puti*, that wise king, thou art some rakshusee born there, to destroy thy father's family. Seeing the pious Rama, always delighting in truth, is by thee exiled to the forest, and my valiant father sent to heaven; thou, in iniquity great! hast in bereaving me of my father and brothers, involved

भ्रातृभ्याञ्च परित्यक्ते सर्व्वलोकस्य चाप्रिये ।
कौशल्यां धर्म्मसंयुक्तां वियुक्तां पापनिश्चये । 39 ॥
कृत्वा कं प्राप्स्यसे ह्यद्य लोकं निरयगामिनी ।
किन्नावबुध्यसे क्रूरे नियतं बन्धुसंश्रयं ।
ज्येष्ठं पितृसमं रामं कौशल्यायात्मसम्भवं । 40 ॥
अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चाभिजायते ।
तस्मात्प्रियतरो मातुः प्रिया एव तु बान्धवाः । 41 ॥
अन्यदा किल धर्म्मज्ञा सुरभिः सुरसम्मता ।
वहमानौ ददर्शोर्व्व्यां पुत्रौ विगतचेतसौ । 42 ॥

me in the crime.[1] Thou object of universal detestation! hackneyed in iniquity! what state (of future existence) wilt thou obtain, who, without cause thus injurest others? who hast bereft the pious Koushulya of her husband and son. O cruel one! Knowest thou not Rama the son of Koushulya, the sure asylum of his friends, my eldest brother, equal to his father! A son endeared to his mother and his friends by his being the very image of his father, produced even from his heart! On a time Soorubhee,[2] acquainted with virtue, beloved by the gods, saw two of her sons on the earth faint and drawing (a plough). Having seen them half the day, labouring on the earth,

1 The punishment. 2 The cow of heaven.

तावदर्द्धदिवसं श्रान्तौ दृष्ट्वा पुत्रौ महीतले ।
रुरोद पुत्रशोकेन वाष्पपर्य्याकुलेक्षणा । 43 ॥
अधस्ताद्व्रजतस्तस्याः सुरराज्ञो महात्मनः ।
विन्दवः पतिता गात्रे सूक्ष्माः सुरभिगन्धिनः । 44 ॥
निरीक्षमाणस्तां शक्रो ददर्श सुरभिं स्थितां ।
आकाशे विष्ठितां दीनां रुदतीं भृशदुःखितां । 45 ॥
तां दृष्ट्वा शोकसन्तप्तां वज्रपाणिर्यशस्विनीं ।
इन्द्रः प्राञ्जलिरुद्विग्नः सुरराजो ऽब्रवीद्वचः ।
भयं कच्चिन्न चास्मासु कुतश्चिद्विद्यते महत् । 46 ॥

and faint, she wept with sorrow for her sons. Her eyes thus flowing with tears, the pearly drops, odoriferous as sandal wood, fell on the body of the sovereign of the gods who was then passing beneath her. Shukra looking up saw Soorubhee standing above. Seeing that famous cow standing in the air, wretched, weeping, overwelmed with grief, Indra, the holder of the thunderbolt, the king of the gods, anxious, with joined hands thus addressed her: " There is no occasion for this fear among us: from whence has this great fear overtaken thee, O benevolent one? Say on what account is thy

कुतोनिमित्तः शोकस्ते ब्रूहि सर्व्वहितैषिणि ।
एवमुक्ता तु सुरभिः सुरराजेन धीमता ।
प्रत्युवाच ततो धीरा वाक्यं वाक्यविशारदा । 47 ॥
शान्तं पापं न वः किञ्चित्कुतश्चिदमराधिप ।
अहन्तु मग्नौ शोचामि स्वपुत्रौ विषमे स्थितौ । 48 ॥
एतौ दृष्ट्वा कृशौ दीनौ सूर्य्यरश्मिप्रतापितौ ।
बध्यमानौ बलीवर्द्दौ कर्षकेण दुरात्मना । 49 ॥
मम कायात्प्रसूतौ हि दुःखितौ भारपीडितौ ।
यौ दृष्ट्वा परितप्येऽहं नास्ति पुत्रसमः प्रियः । 50 ।

grief. *Sooru*bhee, the wise and eloquent, thus addressed by the intelligent sovereign of the gods, replied, "O sovereign of the gods, thy sins are extinguished, thou hast no cause for fear; but I bemoan my two sons, whom I behold plunged in misery, wasted, wretched, afflicted by the rays of the sun. Seeing these two bullocks, the offspring of my own body, bound by an unskilful ploughman, afflicted, and pained with their load, I am greatly distressed: nothing is dearer than a son." Shuk*ra*, beholding her weeping for her offspring whose descendants by thousands covered

यस्याः पुत्रसहस्रैस्तु कृत्स्नं व्याप्तमिदं जगत् ।
तां दृष्ट्वा रुदतीं शक्रो न सुतान्मन्यते परं ।
इन्द्रो ह्यश्रुनिपातन्तं स्वगात्रे पुण्यगन्धिनं । 51 ॥
सुरभिं मन्यते दृष्ट्वा भूयसीन्तामिहेश्वरः ।
समाप्रतिमवृत्ताया लोकधारणकाम्यया ।
श्रीमत्या गुणमुख्यायाः स्वभावपरिचेष्टया । 52 ॥
यस्याः पुत्रसहस्राणि सापि शोचति कामधुक् ।
किम्पुनर्या विना रामं कौशल्या वर्त्तयिष्यति । 53 ॥
एकपुत्रा च साध्वी च विवत्सा यत्त्वया कृता ।
तस्मात्त्वं सततं दुःखं प्रेत्य चेह च लप्स्यसे । 54 ॥

the whole earth, perceived that nothing was dearer than a son. The god *Indra*, beholding the pure and odoriferous tears falling on his own body, concluded that Soor*u*bhee must be the most excellent of all (animals). If she who extends the effects of her unparalleled qualities equally to all, who desires to support the whole world, who possesses all wealth within herself, and by the exercise of her own nature, is constantly producing thousands of descendants, mourns thus for her children, how then will the good Koush*u*lya, who has but one son, of whom thou hast deprived her, live without Ram*a*?

अहन्त्वपचितिं भ्रातुः पितुश्च सकलामिमां ।
वर्द्धनं यशसश्चापि करिष्यामि न संशयः । 55 ॥
आनाय्य च महाबाहुं कोशलेन्द्रं महाबलं ।
स्वयमेव प्रवेक्ष्यामि वनं मुनिनिषेवितं ।
न ह्यहं पापसङ्कल्पे पापे पापं त्वया कृतं । 56 ॥
शक्तो धारयितुं पौरैरश्रुकण्ठैर्निरीक्षितः ।
सा त्वमग्निं प्रविश वा स्वयम्वा विश दण्डकान् । 57 ॥
रज्जुं बद्धाथ वा कण्ठे न हि ते ऽन्यत्परायणं ।
अहमप्यवनीं प्राप्ते रामे सत्यपराक्रमे । 58 ॥

For this deed wilt thou after this life sustain perpetual misery. I will undoubtedly perform all the offices of respect due to my brother and my father, and carefully regard their fame. After bringing back that valiant one, the powerful lord of Koshu*la*, I will myself depart to the forest inhabited by the sages. Thou whose thoughts are evil!—who art evil itself! I am unable to bear the sin committed by thee, constantly eyed as I am by the citizens all suffused with tears. Enter the fire, or go thyself to the wilds of D*u*nd*u*ka,—or bind a rope to thy neck: no other alternative remains for thee. If the powerful Ram*a* obtain the kingdom, I shall have accomplished my purpose, and

कृतकृत्यो भविष्यामि विप्रवासितकल्मषः ।
इति नाग इवारण्ये तोमराङ्कुशचोदितः ।
पपात भुवि संक्रुद्धो निश्वसन्निव पन्नगः । 59 ॥
संरक्तनेत्रः शिथिलाम्बरस्तथा विधूतसर्व्वाभरणः परन्तपः ।
बभूव भूमौ पतितो नृपात्मजः शचीपतेः केतुरिवोत्सवक्षये । 60 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतविलापो नाम
सप्तपञ्चाशत्तमः सर्गः ॥

be freed from sin." Thus like an elephant in the forest, propelled by the tormenting *unkoosha*, the prince, the afflicter of his foes, furious, fell on the ground, breathing like a serpent; his eyes inflamed, his clothes unloosed, and all his ornaments shaken off, like the flag of *Indra* at the close of the solemnity.[1]

End of the Fifty-Seventh Section.

1 This is an allusion to a ceremony called Shukru-dhwuza, which is seldom celebrated now; in which a flag was erected in honour of *Indra* on a tree or staff, from thirty-two to forty-two cubits high. The allusion is to the fall of this flag-staff.

T 2

अथ तत्राययौ भ्रातुस्तत् श्रुत्वा लक्ष्मणानुजः ।
स तमुत्थापयामास शत्रुघ्नो भरतन्तदा ।
श्रुत्वा प्रव्राजितं रामं कुब्जाभेदितया तया । 1 ॥
कैकेय्या दुःखशोकार्त्तः शत्रुघ्नो ऽप्यब्रवीदिदं ।
विद्वानार्य्यो ऽनृशंसश्च सर्व्वभूतहिते रतः ।
स्त्रिया नाम वनं रामः कथं प्रव्राजितो ऽवशः । 2 ॥
बलवीर्य्यास्त्वसम्पन्नो लक्ष्मणो लक्ष्मिवर्द्धनः ।
किन्नाभिषिक्तवान्रामं कृत्वापि पितृनिग्रहं । 3 ॥

SECTION LVIII.

Sh*u*trooghn*a*, the younger brother of Bh*u*ruta, having heard all this, now ran thither, and raised up Bh*u*ruta. Hearing that Ram*a* was exiled by K*i*keyee, through the instigation of the deformed slave, Sh*u*trooghn*a*, deeply afflicted, spoke thus: "How is it that Ram*a*, the wise, the excellent, the clement, devoted to the good of all, is sent to the wood with his spouse, unable to help himself? Why did not L*u*kshmun*a*, possessed of arms, strength, and fortitude, and favoured by fortune, disregard his father, and accomplish the

एवमेव स निग्राह्यो राजधर्म्मानुवर्त्तिना ।
लक्ष्मणेन पिता मूढः कामवाणवशीकृतः । 4 ॥
इत्येवं भाषमाणेऽथ शत्रुघ्ने लक्ष्मणानुजे ।
प्राग्द्वारेऽभूत्तदा कुब्जा शुभ्राभरणभूषिता ।
चन्दनागुरुदिग्धाङ्गी महार्हाम्बरसम्वृता । 5 ॥
मेखलादामभिश्चित्रैः पिनद्धा कुञ्जरी यथा ।
समीक्ष्य तां ततो द्वास्थो भृशं पापस्य कारिणीं ।
गृहीत्वा त्वरितं कुब्जां शत्रुघ्नाय न्यवेदयत् । 6 ॥
यस्याः कृते गतो रामो न्यस्तदेहः पिता च ते ।
सेयं पापा नृशंसा च कुरुष्वास्या यथामति । 7 ॥

installation of Rama? The king, my stupid father, enthralled by concupiscense, should before this time, have been contemned by Lukshmuna, the friend of justice." While Shutrooghna, the younger brother of Lukshmuna, was thus speaking, the deformed old woman, adorned with glittering ornaments, perfumed with sandal and aloes wood, ornamented with costly garments, and with small bells tied on with party-coloured ribands, appeared at the east door, like an elephant in its trappings. The porter, seeing the wicked and deformed slave, instantly seized her, and said to Shutrooghna, "This is that wicked and cruel wretch, through whom Rama is gone to the

तामभ्यासगतां दृष्ट्वा शत्रुघ्नो मन्थरान्तदा ।
चकर्ष विनिहत्योर्व्यां गले गृह्य रुषान्वितः । 8 ॥
क्रोशन्त्या वदनं तस्याः पूरयामास पांशुना ।
अन्तःपुरचरान् सर्व्वान् प्रत्युवाच रुषान्वितः । 9 ॥
यन्मूलन्तु महद्दुःखं भ्रातॄणां मे तथा पितुः ।
तामिमां मन्थरां क्षुद्रां नेष्यामि यमसादनं । 10 ॥
शत्रुघ्नेनैवमुक्ता तु सखीजनसमावृता ।
गृहीतोरःस्थले कुब्जा रुतैर्गृहमनादयत् । 11 ॥
ततश्च भृशसन्तप्तस्तस्याः सर्व्वसखीजनः ।
क्रुद्धमाज्ञाय शत्रुघ्नं न्यवारयत सर्व्वशः । 12 ॥

forest, and thy father has resigned his life: do to her according to thy will." Seeing Munthura near him, Shutrooghna, full of rage, seizing her by the neck, and throwing her on the ground, dragged her along the earth; defiling the face of the weeping old woman with dust. He then, full of anger, said to the inhabitants of the female apartments, "This contemptible wretch, the cause of my brethren and my father's troubles, I will send to the abode of Yuma." Thus threatened by Shutrooghna, the aged slave, surrounded by her companions, and held by the breast, filled the house with the sound of her cry-

आमन्त्रयत चैवार्त्तः कुब्जां परिजनस्तदा ।
यथायमभिसंक्रुद्धो निःशेषान्नः करिष्यति । 13 ॥
सानुक्रोशां शरण्याञ्च दीनार्त्तानाथबान्धवां ।
कौशल्यां शरणं यामः सा हि नो ऽद्य परायणं । 14 ॥
स चापि रोषताम्राक्षः शत्रुघ्नः शत्रुतापनः ।
विचकर्ष भृशं कुब्जां क्रोशन्तीं पृथिवीतले । 15 ॥
तस्या विकृष्यमाणाया मन्थरायास्ततस्ततः ।
चित्रं बहुविधं भाण्डं पृथिव्यां समकीर्यत । 16 ॥
तेन भाण्डेन संस्तीर्णं कृत्स्नं राजनिवेशनं ।
रराजामलताराढ्यं शारदं गगणं यथा । 17 ॥

ing. All around greatly distressed, seeing Shutrooghna thus enraged, intreated him not to kill her. The rest of the domestics distressed, reflecting on the impending danger of Munthura, exclaimed, "This enraged prince, like Yuma, will put an end to us all. We will fly for protection to the compassionate Koushulya, the friend of the wretched, the distressed and forlorn: to-day is she our refuge." Then Shutrooghna, the afflicter of enemies, his eyes red with rage, forcibly dragged the weeping Munthura along the ground hither and thither, while all her various trinkets and boxes were scattered on the floor, which, strewed with these, shone like the autumnal sky, besprinkled with

स बली बलवत्क्रोधात् गृहीत्वा भरतर्षभः
तामाकृष्य च शत्रुघ्नः कैकेयीसन्निधौ तदा ।
कैकेयीमतिनिर्दिश्य प्रोवाच परुषम्वचः । 18 ॥
यया त्वया शुभं कर्म कुलक्षयकरं कृतं ।
असतस्त्री साद्य कैकेयी कथं त्वां मोक्षयिष्यति । 19 ॥
यया नापेक्ष्यते राजा न पुत्रो नात्मनो यशः ।
सा प्राप्स्यत्यनिष्टकलिलं पापं पापफलोदयं । 20 ॥
मूलं नस्त्वमनर्थस्य कुलक्षयकरस्य च ।
तस्मात्कुब्जेऽहमद्य त्वां नयामि यमसादनं । 21 ॥

stars. The strong Shutrooghna, eminent among the descendants of Bhuruta, at length dragged her with great fury into the presence of Kikeyee; and pointing to her thus reproached Munthura: "This vile woman, Kikeyee! how will she now deliver thee, by whom this disgraceful, hateful action, ruinous to the family, has been committed? She by whom neither the king, nor her son, nor even her own honour was regarded, will assuredly reap the undesirable consequences, the fruit of her deeds. But thou art the root of this causeless ruin of the family, on which account, thou deformed one! I will send thee this day to the abode of Yuma. To-day I will avenge the

अपकृष्यामहे दुःखमद्य रामवियोगजं ।
कुब्जे त्वयि विमोक्ष्यामि पापे पापार्थकारिणि । 22 ॥
इत्युक्त्वा भृशसंक्रुद्धः शत्रुघ्नो लक्ष्मणानुजः ।
विचकर्ष बलात्कुब्जां निष्टनन्तीं महीतले । 23 ॥
इत्येवं परुषैर्व्वाक्यैः कैकेयी तेन तर्ज्जिता ।
शत्रुघ्नभयसम्विग्ना पुत्रं शरणमभ्यगात् । 24 ॥
तं प्रेक्ष्य भरतः क्रुद्धं शत्रुघ्नं वाक्यमब्रवीत् ।
अबध्या सर्व्वभूतानां प्रमदा क्षम्यतां त्वया ।
हन्यामहमिमां पापां कैकेयीं स्वयमेव हि । 25 ॥

distress occasioned by the expulsion of Rama. Thou deformed wretch, who art iniquity itself! who dost evil for its own sake! I will set thee free."[1] Having said this, Shutrooghna, the younger brother of Lukshmuna, dragged forcibly along the deformed woman who lay stretched on the ground. Threatened by him in these reproachful words, Kikeyee, full of terror, fled for refuge to her son, through fear of Shutrooghna. Bhuruta, seeing Shutrooghna thus enraged, said to him: "Among all creatures, women are those who are not to be killed. Desist; I would myself kill the wicked Kikeyee, were it not

1 An irony, I will kill thee.

यदि रामो न धर्म्मात्मा त्यजेन्मां मातृघातिनं ।
रोषं संयच्छ धर्म्मज्ञ हतैवैवं स्वकर्म्मणा ॥ 26 ॥
यद्येवेयं परप्रेष्या कुब्जा स्त्री च विशेषतः ।
इमामपि हतां कुब्जां यदि जानाति राघवः ।
त्वाञ्च माञ्चैव धर्म्मात्मा नाभिसम्भाषयिष्यति ॥ 27 ॥
इति तद्वचनं श्रुत्वा शत्रुघ्नभरतेरितं ।
संयच्छन्नात्मनो रोषं तां मुमोच च मन्थरां ॥ 28 ॥
सा क्षिप्ता सहसोत्थाय मन्थरा भयविह्वला ।
कैकेयीमभिगम्यार्त्ता ययाचे शरणं तदा ॥ 29 ॥

that the pious Ram*a* would forsake me as a matricide. Restrain thy rage, she will be destroyed by her own deeds. If the pious Ram*a* knows that this deformed creature has been killed, a slave, and even a woman, he will never converse more with thee or me." Shutr*ooghna*, hearing the advice of Bh*uruta*, restrained his anger, and released M*unthura*. Thrown from him, she, rising, distracted with fear, went full of distress to Kikeyee, and intreating an asylum, fell at her feet panting, full of terror, and bitterly

सा पादमूले कैकेय्या मन्थरा निपपात ह ।
विनिश्वसन्ती दुःखार्त्ता करुणं विललाप च । 30 ॥
शत्रुघ्नविक्षेपविमूढसंज्ञां समीक्ष्य कुब्जां भरतस्य माता ।
शनैः समाश्वासयदार्त्तरूपां क्रौञ्चीं भयार्त्तामिव चारुवर्णां । 31 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे कुब्जाकर्षणो नामा
ष्टपञ्चाशत्तमः सर्गः ॥

lamenting. Bh*uruta*'s mother, seeing the poor deformed creature swooning with the toss which Bh*uruta* had given her, comforted her by degrees, as any one would sooth an affrighted party-coloured krounchee.

End of the Fifty-eighth Section.

गर्हयन्नेव जननीं दुःखशोकाकुलेन्द्रियः ।
भरतो ऽवेक्ष्य शत्रुघ्नमिदम्वचनमब्रवीत् ॥ 1 ॥
अनीश्वरो ऽयं पुरुषः सुखदुःखाप्तये मतः ।
विकर्षत्यवशं ह्येनं कृतान्तः सुखदुःखयोः ॥ 2 ॥
अहो कृतान्तो बलवान् येन सर्व्वगुणान्वितः ।
सुखार्हः स्ववशो रामो बलाद्दुःखेन योजितः ॥ 3 ॥
पुत्रशोकपरिद्यूनां भर्तृव्यसनकर्शितां ।
कौशल्यामेव सहितो मया पश्याद्य दुःखितां ॥ 4 ॥

SECTION LIX.

Pouring out reproaches on his mother, Bh*uruta*, full of sorrow and anguish, beholding Sh*utrooghna*, thus addressed him: "Man without a governor exists merely to be the subject of pleasure and pain. Into the one or the other he is constantly precipitated by fate. How strong is that fate by which the all-accomplished Ram*a*, worthy of happiness, and governed by himself alone, is thus hurled into distress! Behold with me, to-day, the afflicted Koush*ul*-ya, oppressed with sorrow for her son, and wasted with affliction through

गर्हितञ्चायशस्यञ्च कर्म्म मात्रा कृतं मम ।
यदिदं तत्प्रपश्यामि कृतान्तकृतमेव हि । 5 ॥
शत्रुघ्न स्त्री पुमान्वापि कृतान्तबलमोहितः ।
सुविपश्चिदपि प्रायं न वेत्त्यात्महिताहितं ।
माता मम च शत्रुघ्न कैकेयी भर्त्तृघातिनी । 6 ॥
इदं कृतवती पापं सर्व्वलोकविगर्हितं ।
इदन्तु मे महद्दुःखं शत्रुघ्न हृदि वर्त्तते । 7 ॥
किन्नु वक्ष्यामि कौशल्यामतिमात्रं विलज्जितः ।
इत्युक्त्वा भरतो वाक्यं शत्रुघ्नसहितस्तदा । 8 ॥

the loss of her husband. The abominable deed done by my mother, an action into which she was hurried, I view as the work of fate. O Shutrooghna, no person, whether woman or man, nay, not even the most learned, is able to discern his own good or evil when blinded by the power of fate. O Shu-*trooghna*, Kikeyee, my mother, is the murderer of her husband, and the perpetrator of a crime, which is abhorred by all. The most poignant distress, O Shutrooghna, fills my heart! What shall I, covered with shame, say to Koushulya?" Having thus spoken to Shutrooghna, Bhuruta wept so loudly,

रुरोदार्त्तस्वनेनोच्चैः पूरयन्निव तद्गृहं ।
तस्य श्रुत्वार्त्तनादन्तं भरतस्य महात्मनः ।
रुदतस्तत्र कौशल्या सुमित्रामिदमब्रवीत् । 9 ॥
आगतः क्रूरकर्म्मायाः कैकेय्या भरतः सुतः ।
तमहं द्रष्टुमिच्छामि भरतं दीर्घदर्शिनं । 10 ॥
एवमुक्त्वा सुमित्रान्तां विवर्णवदना कृशा ।
प्रतस्थे भरतो यत्र वेपमाना विचेतना । 11 ॥
स तु राजात्मजश्चापि शत्रुघ्नसहितस्तदा ।
प्रतस्थे भरतो येन कौशल्याया निवेशनं । 12 ॥
ततः शत्रुघ्नभरतौ कौशल्यां प्रेक्ष्य दुःखितौ ।
परिष्वजेतां दुःखार्त्तां पतितां नष्टचेतनां ॥13॥

that the sound filled the whole palace. Koushulya, hearing the sound of Bhuruta's weeping, said thus to Soomitra: "Bhuruta is come, the son of the unrelenting Kikeyee: I wish to see the prudent Bhuruta." Having thus spoken to Soomitra, her countenance pale and changed, Koushulya went with a trembling heart where Bhuruta was. The prince Bhuruta with Shutrooghna, went to the apartment of Koushulya by the same way. Shutrooghna and Bhuruta, afflicted and weeping, seeing the distressed Koushulya, embraced her, fallen motionless to the ground almost bereft of sensation. The excellent Koushulya, weeping through anguish, thus meeting the two afflict-

रुदन्तौ रुदती दुःखात्समेत्यार्य्या मनस्विनी ।
भरतं प्रत्युवाचेदं कौशल्या भृशदुःखिता । 14 ॥
इदन्ते राज्यकामस्य राज्यं प्राप्तमकण्टकं ।
सम्प्राप्तं वत कैकेय्याः शीघ्रं क्रूरेण कर्म्मणा ।
प्रस्थाप्य चीरवसनं पुत्त्रं मे वनवासिनं । 15 ॥
कैकेयी कं गुणं तत्र पश्यति क्रूरदर्शिनी ।
क्षिप्रं मामपि कैकेयी प्रस्थापयितुमर्हति । 16 ॥
हिरण्यनाभो यत्रास्ते सुतो मे सुमहायशाः ।
अथ वा स्वयमेवाहं सुमित्रानुचरा सुखं । ॥
अग्निहोत्रं पुरस्कृत्य प्रस्थास्ये यत्र राघवः ।॥17

ed heroes, said to Bhuruta, "The tranquil kingdom is thine, desirous of the royal dignity; easily obtained by the cruel deed of Kikeyee. What advantage does the malicious Kikeyee reap from sending my son to reside in the forest? Let Kikeyee speedily send me thither also. If not, I will go myself, attended by Soomitra, and preceded by the sacrificial fire,[1] to the place where my son the golden-naveled and renowned Raghuva remains: or if it be thy will, take me to-day thyself to the place where my son, at his father's command, is performing sacred austerities. This wide-spread region, covered with wealth and corn, full of elephants, horses, and chariots, is

1 The body of the king could not be burned with any fire beside this. Koushulya intended by this therefore that the body of her husband should be carried to the forest, that the obsequies might be performed by Rama.

कामम्वा स्वयमेवाद्य तत्र मां नेतुमर्हसि ।
तपस्तप्यते यत्रासौ पुत्रो मे पितुराज्ञया ॥ 18
इदं हि तव विस्तीर्णं धनधान्यसमाचितं ।
हस्त्यश्वरथसम्पूर्णं राज्यं निर्याति तं तथा । 19 ॥
इत्यादि वहुभिर्व्वादैः क्रूरैः सम्भर्त्सितो ऽनघः ।
विव्यथे भरतो ऽतीव व्रणे तुद्येव सूचिना । 20 ॥
पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः ।
विलप्य वहुधासंज्ञो लब्धसंज्ञस्तदाभवत् । 21 ॥
एवं विलपमानान्तां प्राञ्जलिर्भरतस्तदा ।
कौशल्यां प्रत्युवाचेदं शोकैर्व्वहुभिरावृतां । 22 ॥

thine, legally bestowed." The guiltless Bh*uru*t*a*, reproached with these and other cruel expressions, was pained as if a tumor had been opened with a lancet; and falling at her feet almost without sensation, and bewailing himself in many ways, he at length grew somewhat composed. Then with joined hands, he replied to Koushulya, lamenting, surrounded with multiplied sorrows: "O excellent one, why dost thou reproach me who am guiltless and

आर्य्ये कस्मादजानन्तं गर्हसे मामकिल्बिषं ।
विपुलाञ्च मम प्रीतिं स्थिरां जानासि राघवे । 23 ॥
कृतशास्त्रानुगा बुद्धिर्म्माभूत्तस्य कदाचन ।
सत्यसन्धः सतां श्रेष्ठो यस्यार्य्यो ऽनुमते गतः । 24 ॥
प्रैष्यं पापीयसां यातु सूर्य्यञ्च प्रतिमेहतु ।
हन्तु पादेन गां सुप्तां यस्यार्य्यो ऽनुमते गतः । 25 ॥
कारयित्वा महत्कर्म्म भर्त्ता भृत्यमनर्थकं ।
अधर्म्मो यो ऽस्य सो ऽस्यास्तु यस्यार्य्यो ऽनुमते गतः । 26 ॥

even ignorant of the matter. Know that my affection to Ragh*u*v*a* is great and firm. May he, by whose order the excellent Ram*a*, the supporter of truth, the flower of the good, is sent from hence, never comprehend the lessons taught him from the shastr*a*s. May he, by whose command that excellent one is sent away, be the messenger of the wicked—may he expel the fæces, facing the sun[1]—may he kick a sleeping cow with his foot. May the injustice of the master, who, having employed a servant on a great work, withholds his wages, be imputed to him by whom that excellent one was com-

1 One of the greatest curses the *Hindoos* can imprecate on any one. See Sir William Jones's translation of *Munoo*.

परिपालयमानाय राज्ञे भूतानि पुत्रवत् । ॥
तस्मै तु द्रुह्यतां पापं यस्यार्य्यो ऽनुमते गतः । 27 ॥
बलिषड्भागमुद्धृत्य नृपस्यारक्षितुः प्रजाः ।
अधर्म्मो यो ऽस्य सो ऽस्यास्तु यस्यार्य्यो ऽनुमते गतः । 28 ॥
संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञदक्षिणां ।
ताञ्चापलयतां पापं यस्यार्य्यो ऽनुमते गतः । 29 ॥
हस्त्यश्वरथसम्बाधे युद्धे शस्त्रसमाकुले ।
मास्म कार्षीत्सतां धर्म्मं यस्यार्य्यो ऽनुमते गतः । 30 ॥

manded to depart. May the guilt of those who are traitors to a prince protecting his subjects like his own children, fall on that person by whom that excellent one was ordered away. May the guilt of the king who takes the sixth part of the produce of the country as his revenue[1] without protecting his subjects, fall on him by whom that excellent one was sent away. May the guilt of him, who, having promised sacrificial fees to the devotees at a religious ceremony, falsifies his word, fall on him by whom that excellent one was sent hence. May that person by whom the excellent one was forced from hence, not act the part of the good[2] in the battle where weapons fly thick, and elephants, horses, and chariots fall in one promiscuous slaughter. May he, by whose advice that excellent one was ordered hence, pervert the

1 The sixth part of the produce of the country is the settled revenue of the king according to the shastras. Vid. *Munoo.*

2 The duty of a good soldier, viz. that of facing the enemy and fighting till death. A failure in this exposes a person to the punishment of hell, according to the *Hindoo shastras.*

उपदिष्टं सुसूक्ष्मार्थं शास्त्रं यत्नेन धीमता । ॥
स नाशयतु दुष्टात्मा यस्यार्य्यो ऽनुमते गतः । ३१ ॥
कृत्ये विवदमाने तु पक्षमाश्रित्य कल्पतां ।
पापं स समवाप्नोतु यस्यार्य्यो ऽनुमते गतः ।
आषाढी कार्त्तिकी माघी तिथयः पुण्यसम्भवाः ।
अप्रदानवतः सो ऽस्तु यस्यार्य्यो ऽनुमते गतः ।
मा च तं व्यूढवाहुं सं चन्द्रभास्करतेजसं ।
द्राक्षीद्राज्यस्थमासीनं यस्यार्य्यो ऽनुमते गतः । ३२ ॥

shastr*a* the meaning of which is recondite,[1] even when instructed by learned men with the greatest care. May the guilt of him, who, in a suit, partially espouses one side, fall on him by whom that excellent one was ordered hence. May the guilt of him who gives no gifts on the pure lunar days[2] of Asharh*a*,[3] Kartik*a*,[4] and Magh*a*,[5] fall on him by whose advice that excellent one was sent hence. May he, by whom that excellent one was sent away, never behold that valiant one sitting on the throne of the kingdom, whose splendor equals the moon and the sun. May he, by whose advice that excellent one was sent

1 The ved*a*, to pervert which is reckoned a mortal sin among the *Hindoos*. 2 The days of the full moon. 3 This month begins when the sun enters Gemini. 4 This month begins when the sun enters Libra. 5 This month begins when the sun enters Capricorn. The *Hindoos* reckon time both by solar and lunar months; the names of which are the same, but the times of their beginning and end are different. The months mentioned in the text are the lunar months. The solar months begin as stated above.

पायसं कृषरं छागं वृथा सो ऽश्नातु निर्घृणः ।
गुरूंश्चाप्यवजानातु यस्यार्य्यो ऽनुमते गतः ।
यत्पदा पावकं स्पृष्ट्वा कृतघ्ने तस्करे च यत् ।
तत्पापं समवाप्नोतु यस्यार्य्यो ऽनुमते गतः । 33 ॥
गवां स्पृशतु पादेन गुरून् परिवदेच्च सः ।
मित्रे द्रुह्येत सो ऽत्यर्थं यस्यार्य्यो ऽनुमते गतः । 34 ॥

away, eat frumenty, *krishura*1, and goat's flesh in vain;[2] and may he contemn those whom he is bound to honor.[3] May the guilt of him who touches fire with his foot,[4]—of him who is ungrateful, or who commits theft, rest on him by whom that excellent one was expelled hence. May he, by whom that excellent one was ordered away, strike a cow with his feet, accuse those whom he ought to honor, and fatally betray his friends. May the person, by whose advice that excellent one was sent hence, bear the guilt of that wicked

1 A dish made of the flour of sesamum, rice, sugar and milk, boiled together *secundum artem.* 2 Viz. without offering a part of it to the gods, or the ancestors; or without the permission of a brahman. 3 Spiritual teachers, parents, an elder brother, &c. 4 This is accounted a great sin by the Hindoos.

विश्वासात्कथितं किञ्चित्परिवादं मिथः क्वचित् ।
विवृणोतु स दुष्टात्मा यस्यार्य्यो ऽनुमते गतः ॥ 35 ॥
अकर्त्ता चाकृतज्ञश्च त्यक्तात्मा निरपत्रपः ।
लोके भवतु विद्विष्टो यस्यार्य्यो ऽनुमते गतः ॥ 36 ॥
पुत्रैर्दारैश्च भृत्यैश्च स्वगृहे परिवारितः ।
स एको मिष्टमश्नातु यस्यार्य्यो ऽनुमते गतः ॥ 37 ॥
अप्राप्य सदृशान्दारानऩपत्यः प्रमीयतां ।
अनवाप्य क्रियां धर्म्म्यां यस्यार्य्यो ऽनुमते गतः ॥ 38 ॥

wretch, who, being trusted with a secret account of an evil deed done by another, betrays his trust. May he by whom that excellent one was sent away, be incapable of returning a kind office—may he be ungrateful, deserted by friends[1]—may he be incapable of shame, and condemned by all. May the wretch, by whom that excellent one was ordered hence, eat sweetmeats alone, surrounded by his children, wives, and servants,[2] in his own house. May he, by whom that excellent one was ordered hence, die, not having married a wife of his own cast—may he die childless, and without having performed virtuous actions. May he, by whose order that excellent one

[1] A commentator explains this word thus, "May he be deprived of life by hanging!" The word merely signifies relinquished, deserted, abandoned, &c. the rest must be supplied.

[2] It is a rule among the *Hindoos*, that a person who gets sweetmeats, should give a part to his wife and children before he eat any himself. The neglect of this is accounted a crime.

मात्मनः सन्ततिन्द्राक्षीत् स्वेषु दारेषु दुःखितः ।
आयुः समग्रमप्राप्य यस्यार्य्यो ऽनुमते गतः । 39 ॥
राजस्त्रीबालवृद्धानां वधे यत्पापमुच्यते ।
भृत्यत्यागेन यत्पापं तत्पापम्प्रतिपद्यतां । 40 ॥
लाक्षया मधुमांसेन लोहेन च विषेण च ।
सदैव बिभृयाद्भृत्यान् यस्यार्य्यो ऽनुमते गतः । 41 ॥
संग्रामे समुपोढे च शत्रुपक्षे भयङ्करे ।
पलायमानो वध्येत यस्यार्य्यो ऽनुमते गतः । 42 ॥
कपालपाणिः पृथिवीमटतां चीरसम्वृतः ।
भिक्षमाणो यथोन्मत्तो यस्यार्य्यो ऽनुमते गतः । 43 ॥

is gone, see no offspring from his own wife—may he live miserably, and die in the midst of his days. May he, by whose advice that excellent one is exiled, bear all the guilt which arises from the murder of kings, of women, of children, or aged persons, or the relinquishing of those whom he sought to nourish. May he support his family by selling lace, honey, flesh, iron, or poison. May the wretch, by whose advice that excellent one is exiled, be taken by enemies in the heat of battle, and be killed when about to flee. May the wretch, by whom that excellent one was expelled hence, wander about with a skull in his hand,[1] covered with an old dirty cloth,

1 A man who has killed a brahman is condemned by the shastra to wander twelve years with a dead brahman's scull in his hand, dressed in an old dirty rag, and begging his bread.

मद्ये प्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः ।
कामक्रोधाभिभूतश्च यस्यार्य्योऽनुमते गतः । 44 ॥
मास्य धर्म्मे मनो भूयाद् धर्म्मं सन्निषेवतां ।
अपात्रवर्षी भवतु यस्यार्य्योऽनुमते गतः । 45 ॥
सञ्चितान्यस्य वित्तानि विविधानि सहस्रशः ।
दस्युभिर्व्विप्रलुप्यन्तां यस्यार्य्योऽनुमते गतः । 46 ॥
उभे सन्ध्ये शयानस्य यत्पापं परिकल्प्यते ।
तच्च पापं भवेत्तस्य यस्यार्य्योऽनुमते गतः । 47 ॥
यदग्निदायके पापं यत्पापं गुरुतल्पगे ।
मित्रद्रोहे च यत्पापं तत्पापम्प्रतिपद्यतां । 48 ॥

and begging his subsistence like a fool. May the wretch, by whose order that excellent one is exiled, be given up to liquor, women, and gaming, and be the slave of concupiscence and rage. May he, by whom that excellent one is ordered hence, never have his mind set on right things;—may he always practise that which is wrong, and present all his gifts to improper persons.[1] May the various kinds of wealth, collected in a thousand ways by the wretch through whose advice that excellent one is exiled, be all destroyed by robbers. May the sin of him who sleeps both when the sun rises and when it sets, fall on him by whose means that excellent one is expelled. May the wretch, by whose command that excellent one is gone, sustain the guilt of him who sets fire to another's property; who commits incest

1 A *Hindoo* is forbidden to give gold to any except a *brahman*;—to give his daughter to any one of an inferior cast, &c.

देवतानां पितृणाञ्च मातापित्रोस्तथैव च ।
मास्म कार्षीत् स शुश्रूषां यस्यार्य्यो ऽनुमते गतः । 49 ॥
सतां लोकात्सतां कीर्त्त्याः सज्जुष्टात्कर्म्मणस्तथा ।
भ्रश्यतु क्षिप्रमद्यैव यस्यार्य्यो ऽनुमते गतः । 50 ॥
अपास्य मातृशुश्रूषामनर्थे सो ऽवतिष्ठतां ।
दीर्घबाहुर्म्महावक्षा यस्यार्य्यो ऽनुमते गतः । 51 ॥
बहुभृत्यो दरिद्रश्च ज्वररोगसमन्वितः ।
समायात्सततं क्लेशं यस्यार्य्यो ऽनुमते गतः । 52 ॥

with his father's wife[1],—or who betrays his friend. May he never serve the gods, the ancestors, or his immediate parents. May the wretch, speedily, even to day, fall from the heaven of the righteous, lose the renown of the good, and the merits of deeds well performed, by whose advice that excellent one is expelled. May the person, by whose command that excellent one, of long arm and ample chest, is exiled, not obey his mother, and be occupied in fruitless actions. May the wretch, by whose order that excellent one is gone, be poor, old, and diseased, with a large family to support. May he, by whose order that excellent one is gone, render vain the hope of those who

1 Any wife except his own mother.

आशामाशंसमानानां दीनानामूर्द्ध्वचक्षुषां ।
अर्थिनां वितथां कुर्य्याद्यस्यार्य्योऽनुमते गतः ॥ 53 ॥
मायया रमतां नित्यं परुषः पिशुनोऽशुचिः ।
राज्ञो भीतस्त्वधर्म्मात्मा यस्यार्य्योऽनुमते गतः ॥ 54 ॥
ऋतुस्नातां सतीं भार्य्यामृतुकालानुरोधिनीं ।
अतिवर्त्तेत दुष्टात्मा यस्यार्य्योऽनुमते गतः ॥ 55 ॥
विप्रलुप्तप्रजा तस्य दुष्कृतं ब्राह्मणस्य यत् ।
तदेतत्प्रतिपद्येत यस्यार्य्योऽनुमते गतः ॥ 56 ॥

being poor, look up to him, hoping and supplicating. May the wicked wretch, through whom that excellent one is exiled, deceitful, profligate and impure, be the companion of those who constantly riot in vile pleasures. May he be afraid of the king.[1] May the guilt of the person who disregards a chaste and purified spouse, fall upon the wretch by whose command that excellent one is exiled. May the evil deeds of the brahman who abandons his wife after child-bearing, fall on the head of him by whose order that excellent one was sent into exile. May he, by whom that excellent one was expelled, destroy the articles designed as a gift for a brahman! May

1 Afraid lest the king should seize his property.

ब्राह्मणायोद्यतां पूजां विहन्तुं कलुषेन्द्रियः ।
बालवत्साश्च गां दोग्धु यस्यार्य्यो ऽनुमते गतः । 57 ॥
धर्म्मदारान् परित्यज्य परदारान्निषेवतां ।
त्यक्तधर्म्मरतिर्म्मूढो यस्यार्य्यो ऽनुमते गतः । 58 ॥
पानीयदूषके पापं तथैव विषदायके ।
यत्तदेकः स लभतां यस्यार्य्यो ऽनुमते गतः । 59 ॥
तृषार्थं सति पानीये विप्रलम्भेन योजयन् ।
यत्पापं लभते तत्स्यात् यस्यार्य्यो ऽनुमते गतः । 60 ॥
भक्त्या विवदमानेषु मार्गमाश्रित्य पश्यतः ।
तस्य पापेन युज्येत यस्यार्य्यो ऽनुमते गतः । 61 ॥

he milk a cow which has a young calf. May he by whom that excellent one was commanded hence, stripped of virtue and understanding, sink under the guilt of those who, abandoning their lawful wives, live in adultery. May the guilt of him who spoils water, and of him who administers poison, fall in one aggregate mass on the head of him by whom that excellent one was sent into exile. May the guilt of him who wickedly directs a thirsty person to another place for water when he has it by him, fall on him by whose order that excellent one was commanded to depart. May the guilt

एवमाश्वासयन्नेव दुःखार्त्तो निपपात ह ।
विहीनां पतिपुत्राभ्यां कौशल्यां पार्थिवात्मजः । 62 ॥
तदा तं शपथैः कष्टैः शपमानमचेतनं ।
भरतं शोकसन्तप्तं कौशल्या वाक्यमब्रवीत् । 63 ॥
मम दुःखमिदं पुत्र भूयः समुपजायते ।
शपथैः शपमानो हि प्राणानुपरुणत्सि मे । 64 ॥
दिष्ट्या न चलितो धर्म्मादात्मा ते सह लक्ष्मणः ।
वत्स सत्यप्रतिज्ञो हि सतां लोकमवाप्स्यसि । 65 ॥
इत्युक्त्वा चाङ्कमानीय भरतं भ्रातृवत्सलं ।
परिष्वज्य महाबाहुं रुरोद भृशदुःखिता । 66 ॥

of him, who, seeing a person engaged in any religious opinion, obstructs his free profession of it, fall on him at whose command that excellent one is in exile." The prince, thus comforting Koushulya bereft of her husband and son, fell down overwhelmed with distress. Koushulya then said to *Bhuruta*, lying senseless though the fatigue of uttering imprecations, "O son! my trouble is again excited, because thou lying thus, afflictest me

1 The *pundits* say, that *Bhuruta*, in these imprecations, alluded to no particular person; but merely meant to prove his own innocence, by imprecating these curses on himself if he were concerned in the exile of *Rama*.

एवं विलपमानस्य दुःखार्त्तस्य महात्मनः ।
मोहाच्च शोकसंरम्भाद्बभूव लुलितं मनः । 67 ॥
लालप्यमानस्य विचेतनस्य प्रणष्टबुद्धेः पतितस्य भूमौ ।
मुहुर्मुहुर्निःश्वसतश्च दीर्घं सा तस्य शोकेन जगाम रात्रिः । 68 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतशपथो नाम
एकोनषष्टितमः सर्गः । 69 ॥

with curses. Through fate thy heart and Lukshm*una*'s have not swerved from virtue. O child, thou, faithful to thy promise, wilt obtain the happiness of the good." Having thus spoken, the greatly distressed Koush*u*lya, closely embracing the valiant Bh*uruta*, the lover of his brother, wept aloud. Thus this great one, lamenting, afflicted, was distracted with excess of sorrow; and the night of him deeply lamenting, frantic, fallen on the earth almost senseless with sorrow, and heaving long and frequent sighs, in this manner passed away.

End of the Fifty-ninth Section.

स प्राप्तो व्यसनं कृच्छ्रं हीनवर्णस्वरेन्द्रियः ।
भरतो न रराजार्त्तः शशीव समभिप्लुतः । 1 ॥
पितुश्च मरणे दीनो रामप्रव्राजनेन च ।
कैकेय्यास्स्वार्थलुब्धाया धर्म्मत्यागेन पीडितः । 2 ॥
सोऽपश्यत्तस्य शोकस्य सागरस्येव न क्षयं ।
अक्षीणदुःखवेगस्य समं नैवाध्यगच्छत । 3 ॥
पितृपैतामहं वृत्तं शाश्वतं स विचिन्तयन् ।
आसीत्परमसम्मूढः शश्य विप्रः सुरामिव । 4 ॥

SECTION LX.

Thus overwhelmed with distress, and bereft of beauty, voice, and sense, wretched through his father's death and Rama's exile, and distressed at Kikeyee's deserting all virtue for the sake of acquiring wealth, Bh*uruta* resembled the moon suffering under an eclipse. He saw no bounds to the sea of his grief; he saw nothing which equalled the undiminished current of his distress. Meditating constantly on the conduct of his paternal ancestors, he became stupified, like a brahm*a*n who has drank spirituous liquors. "By my mother's

उत्क्रामन्त्या जनन्याहं धर्म्ममार्य्यनिषेवितं ।
अगाधपारे महति पतितः शोकसागरे । 5 ॥
मन्निमित्तं मृतो राजा रामश्चापि विवासितः ।
अपापः पापतां नीतो मात्राहं पापवृत्तया । 6 ॥
विहीनश्चन्द्रसूर्य्याभ्यां यथा मेरुर्न शोभते ।
तथा पित्रा च मात्रा च शून्यं पुरमिदं मम । 7 ॥
अत्यन्तदुःखसम्वृद्धः पित्रा मात्रा च लालितः ।
कथमेवम्विधं दुःखं प्राप्य जीवामि दुःसहं । 8 ॥
सोऽहं पित्रा सहाग्निम्वा वनं रामेण वा सह ।
प्रविशामि विना ताभ्यां न हि जीवितुमुत्सहे । 9 ॥

transgressing the rules of virtue, observed by the good, (exclaimed he) I am fallen into an ocean of distress, unfathomable, and shoreless. Through me the king is dead, and Rama exiled. I, though innocent, am by my wicked mother brought into the state of sinners. As Meroo shines not when bereft of the moon and the sun, so this my city, (has lost its lustre) deprived of my father and mother. How can I, dandled by my father and mother, and educated with such labour, endure life after falling into this affliction? I will enter the (funeral) fire with my father, or go to the forest with Rama; bereft of these two I cannot endure life. If in the wood, I were only to rub the fortunately

श्रान्तस्य यदि रामस्य पादौ तौ शुभलक्षणौ ।
सम्वाहये वनस्थोऽहं तन्मे राज्याद्वरं भवेत् । 10 ॥
शुश्रूषमाणश्चरणौ वने वन्येन जीवतः ।
अहमार्य्यस्य वत्स्यामि तस्यार्थायोञ्छमाहरन् । 11 ॥
रामेण हि विना नाहमिच्छामि त्रिदशेष्वपि ।
राज्यं कुतो मनुष्येषु राज्यमिच्छेयमब्रवीत् । 12 ॥
आर्य्यरामस्य पूर्णेन्दुसदृशं चारुलोचनं ।
पश्यतो मे मुखं शोको नश्येत्पितृवियोगजः । 13 ॥
इति श्रुत्वा वचो धर्म्यं भरतस्य महात्मनः ।
अमात्या बन्धुवर्गाश्च दुःखादश्रूण्यवर्त्तयन् । 14 ॥

marked feet of the weary Rama, this would be more than a kingdom to me. Attending the feet of him who lives on sylvan productions, I will dwell in the forest with that excellent one, gleaning a subsistence for him. Without Rama I have no wish for even a kingdom in heaven: Whence then should I desire a kingdom among men? The grief arising from the death of my father would subside on my beholding the feet of the excellent Rama whose eye resembles the full moon." Thus he lamented. The courtiers and attending friends of the late king, hearing these virtuous expressions of the magnanimous Bhuruta, poured forth tears of distress. Vushishtha, the divine sage, then addressed this

तमवाक्शिरसं भूमिं चरणाग्रेण राघवं ।
विलिखन्तमुवाचेदं वशिष्ठो भगवानृषिः । 15 ॥
आपत्सु मूढो धृतिमान् यः सम्यक् प्रतिपद्यते ।
कर्म्माण्यवश्यकार्य्याणि तमाहुः पण्डितं बुधाः । 16 ॥
स त्वं धैर्य्यमुपाश्रित्य विधूय हृदयज्वरं ।
कर्त्तुमर्हस्यसंमूढ आनन्तर्य्यक्रियां पितुः । 17 ॥
पिता ते पुत्त्रशोकार्त्तो रामे प्रव्राजिते वनं ।
त्वय्यनागच्छति प्राणानिष्टांस्त्यक्त्वा दिवं गतः । 18 ॥
अनाथ इव धर्म्मात्मा लोकनाथः पिता तव ।
निर्ह्रियेत कथं नाम मृतस्तातस्त्वया विना । 19 ॥

descendant of R*u*gh*oo*, who stood bending his head to the ground, and writing on the earth with his foot: "The man who, in misfortunes, is unable to restrain himself, is an unwise person; but the learned call him wise, who, even in misfortune, attends to duties of the first importance. It becomes thee then to restrain thy grief, and shake off distress, in order to perform the obsequies of thy father. Ram*a* being gone to the wood, and thou not come hither, thy father, distressed with grief for his son, abandoning

इत्यस्माभिर्व्विचार्य्यैष तैलद्रोण्यां स शायितः ।
तस्य निर्हरणं तात पितुस्त्वं कर्त्तुमर्हसि । 19 ॥
परिसान्त्वय मातॄस्त्वं मा च शोके मनःकृथाः ।
अवश्यम्भाविनो येऽर्थास्ते न शोच्या भवद्विधैः । 20 ॥
पुरुषैरागतज्ञानैस्तत्त्वविद्भिर्म्महात्मभिः ।
तस्मात्संस्तम्भयात्मानं मा भूर्भरत बालिशः । 21 ॥
काकुत्स्थ बलवान् कालः शक्यते नातिवर्त्तितुं ।
सर्व्वघ्न भाव्यमस्माभिर्नातः शोचितुमर्हसि । 22 ॥

life, is gone to heaven. How could thy pious father, the protector of the world, when dead, be taken away without thee, like one forlorn? We consulted on the matter, and laid him in a vessel of oil. It is requisite, O my lord! that thou carry out his corpse. Comfort thy mothers; give not thyself up to grief: things which are unavoidable ought not to be lamented by wise and magnanimous heroes like thee, when in possession of their senses;—by those acquainted with the real nature of things. Therefore, O *Bhuruta*, restrain thyself;—be not silly, O descendant of Kakootstha! The mighty *Yuma* cannot be evaded: he overpowers all. It is therefore unbecoming to

भृशं सुदुःखाभिहता विचेतसः क्षुधा च तन्द्र्या च विवर्णताङ्गताः ।
इमाः पितुस्ते महिषीरुपेक्षितुं न राजपुत्रार्हसि नाथताङ्गतः । 23 ॥
अपश्चिमस्ते पितुरद्य यो विधिः प्रदर्शितस्तत्र चयः क्रमो द्विजैः ।
तमाशु सम्पादय धैर्य्यमास्थितो न सीदितुं त्वं नृवरात्मजार्हसि । 24 ॥
एवमुक्तो वशिष्ठेन भरतो धीमताम्वरः ।
वशिष्ठमभिवीक्ष्येदमुवाचार्त्ततरो वचः । 25 ॥
भवत्येवं ब्रुवति मे दीर्य्यतीव मनो मुने ।
लोकनाथे स्थिते रामे नाथत्वं मयि कीदृशं । 26 ॥

grieve. These queens of thy father, changed in their appearance by hunger and want of sleep, are oppressed by weighty grief, almost to distraction! O prince! it is not right for thee, succeeding to the government, to abandon them. That ordinance respecting thy father, which will be shewn thee to-day by the twice-born who direct the ceremonies, restrain thy grief and speedily fulfil: O son of the chief of men! it ill becomes thee to sink under the weight of sorrow." Thus addressed by *Vushishtha*, *Bhuruta*, the chief of wise men, still more distressed, looking stedfastly at him, replied, "O sage, whilst thou art thus speaking, my mind is torn with anguish. How can the sovereignty devolve

किन्तु तत्र नयध्वं मां यत्र राजा पिता मम।
करिष्ये तस्य संस्कारं भवद्भिः सहितो ऽवशः। 27 ॥
नेदानीं हृदयं चेन्मे स्फुटिष्यति सहस्रधा।
दर्शयन्तु भवन्तस्तं राजानं क्षीणजीवितं।
ततो वशिष्ठप्रमुखाः सर्व्वे ते नृपमन्त्रिणः। 28 ॥
आनयन् भरतं तत्र यत्र राज्ञः कलेवरं।
चतुर्द्दशशतार्द्धार्द्धाः स्त्रियो राजपरिग्रहाः। 29 ॥
भरतं पुरतः कृत्वा ययुर्द्रष्टुं मृतं पतिं।
ततः प्रविश्य भरतः सह राजपरिग्रहैः। 30 ॥

on me, while Rama, the lord of the world, is living?—But, take me whither the king my father lies. Constrained by necessity, I will with you perform his obsequies. Shew me the king, though my heart should break into a thousand pieces." All the counsellers of the king, with *Vushishtha* at their head, now brought *Bhuruta* to the place where lay the body of the king. Three hundred and fifty women, the wives of the king, putting *Bhuruta* first, went to behold their deceased lord. Entering the apartment of Rama's mother, *Bhuruta*, with all the females of the king, beheld his departed

ददर्श पितरं शेतं राममातुर्निवेशने ।
स तं गतासुं पितरं दृष्ट्वैवापहतत्विषं । 31 ॥
हा राजन्निति विक्रुश्य पपात धरणीतले ।
विसंज्ञकल्पः संज्ञान्तु लब्ध्वा भूयः सुदुर्म्मनाः ।
जीवन्तमिव संप्रेक्ष्य पितरं सोऽभ्यभाषत । 32 ॥
राजन्नुत्तिष्ठ किं शेषे भरतोऽहमुपागतः ।
तवाज्ञया महाराज शत्रुघ्नसहितस्त्वरन् ॥ 33 ॥
मम मातामहस्तात कुशलं त्वानुपृच्छति ।
प्रणम्य शिरसा तद्वद्युधाजिन्मातुलश्च मे ॥ 34 ॥

father. Seeing his lifeless father, lying deprived of all glory, he, exclaiming, "Ah! the king!" fell senseless upon the ground. Again reviving, he with deep affliction of heart, looking earnestly at his father, thus addressed him as though alive, "Rise, O king, why liest thou thus? I am Bhuruta, O great king, at thy command hastily returned with Shutrughna. My maternal grandfather, O sire! enquires after thy welfare; and also my uncle Yoodhajit, bowing his head. Formerly, O king! from whatever place I arrived,

यतः कुतश्चित्संप्राप्तमङ्कमाधाय मां नृप ।
न तं मूर्द्धन्युपाघ्राय प्रतिनन्दसि भूमिप ॥ 35 ॥
स इदानीमनुप्राप्तं कस्मान्मां नाभिभाषसे ।
नापराध्यामि ते किञ्चिदहं राजन् प्रसीद मे ॥ 36 ॥
धन्यः स रामो येनाज्ञा कृता ते व्रजता वनं ।
लक्ष्मणश्चापि धन्योसौ योराममनु निर्गतः ॥ 37 ॥
अधन्योहमपुण्यश्च यन्मांप्रति स मन्युमान् ।
दुःखेन महताविष्टः प्राणान् संत्यक्तवानसि ॥ 38 ॥
नूनञ्च तौ न जानीतो मृत्युं ते रामलक्ष्मणौ ।
यथा हि वनमुत्सृज्य नागताविह दुःखितौ ॥ 39 ॥

wouldest thou not, kissing my head, partake of my joy ? Wherefore dost thou not now speak to me ? I have committed no offence against thee. O king! be gracious to me ! Happy is Rama, who, in obedience to thy command, is gone to the forest. Happy also is Lukshmuna, who has followed Rama. Wretched am I, and impure! seeing thou art displeased with me, and hast given up the ghost, swallowed up with unmeasurable grief. Surely Rama and Lukshmuna know not of thy death, that they, afflicted, have not abandoned the forest and returned hither. If I, through my mother's crime,

मातृदोषादप्रियस्ते यदि तावदहं नृप ।
शत्रुघ्नमपि तावत्त्वमभिभाषितुमर्हसि ॥ 40 ॥
निर्व्वास्य चीरवसनं रामं लक्ष्मणमेव च ।
स्त्रीहेतोः किमसि प्राणांस्त्यक्त्वा राजन् दिवं गतः ॥ 41 ॥
एवम्विलपतस्तस्य भरतस्य महात्मनः ।
श्रुत्वा नृपतिपत्न्यस्ता रुरुदुर्भृशदुःखिताः ॥ 42 ॥
विलपन्तं तथा तन्तु भरतं शोककर्षितं ।
वशिष्ठो वदतां श्रेष्ठो जावालिश्चेदमूचतुः ॥ 43 ॥
मा शुचो भरत प्राज्ञ नैष शोच्यो महीपतिः ।
आनन्तर्य्यमसंमूढः कर्त्तुमस्य त्वमर्हसि ॥ 44 ॥

be thus disagreeable to thee, it is still right that thou shouldest converse with *Shutrooghna*. O king! why, after exiling through female influence *Rama* and *Lukshmuna*, who have assumed the dress of a devotee, hast thou abandoned life and departed to heaven?" The wives of the king, hearing the magnanimous *Bhuruta* thus lamenting, wept aloud, anew oppressed with grief. The excellent *Vushishtha* and *Javali* now addressed the lamenting *Bhurutu*, the prey of sorrow, saying, "O wise *Bhuruta*, grieve not! The sovereign of the world is not an object of grief. It becomes thee in calm composure to perform for him the last sad offices. His friends and associates, thus grieving, through fondness, would bring down from heaven with their tears, O descendant of *Rughoo*, him who is gone thither. O chief of

शोचमाना हि सस्नेहा बान्धवाः सुहृदस्तथा ।
पातयन्ति गतं स्वर्गादश्रुपातेन राघव । 45 ॥
श्रूयते हि नरव्याघ्र पुरा परमधार्म्मिकः ।
भूरिद्युम्नो गतः स्वर्गं राजा पुण्येन कर्म्मणा । 46 ॥
स पुनर्ब्बन्धुवर्गस्य शोकबाष्पेण राघव ।
कृत्स्ने वै क्षयिते पुण्ये पुनः स्वर्गान्निपातितः । 47 ॥
तस्मात्त्वं राजपुत्राद्य पितुः स्नेहसमन्वितः ।
गतं नार्हसि तं स्वर्गात्पुनश्च्यावयितुं नृपं । 48 ॥
अतिशोकाग्निसन्तप्तः पिता ते स्वर्गतश्च्युतः ।
शपेत्त्वां मन्युना विष्टस्तस्मादुत्तिष्ठ मा शुचः । 49 ॥

men, it is reported, that formerly Bhoori*dyoomna*, a most pious king, who had attained heaven through his meritorious deeds, was cast out from thence, because his merits, the fruit of excessive labor, were weakened by the tears of his friends. It is therefore improper, O prince, that thy affection for thy father, should this day bring back the king from heaven whither he is arrived. Fallen from heaven, and burning with the fire of excessive grief, thy father may curse thee through displeasure. Rise therefore; grieve no more. Thy father, who is enjoying the celestial world, conquered by his

नायं शोच्यस्तव पिता स्वकर्म्मजितलोकभाक् ।
मृतो नायं सुता यस्य यूयं रामपुरोगमाः । 50 ॥
धर्म्मात्मानो महात्मानो लोके प्रथितपौरुषाः ।
देवौजसः सत्ववन्तो महेन्द्रवरुणोपमाः ।
एवमुक्तो वशिष्ठेन भरतो धर्म्मकोविदः । 51 ॥
त्यक्त्वा शोकमिदं वाक्यमुवाच वदतांवरः ॥
ब्रुवन्ति यद्भवन्तो मां तथा तदिति मे मतिः ।
बलवांस्तु पितृस्नेहो भृशं पीडयतीव मां । 52 ॥

own meritorious deeds, is by no means an object of grief; he is not dead, whose sons, with Rama at their head, are pious, magnanimous, famed for prowess throughout the world, possessed of divine energy; pure, equal to Muhendra and Vuroona." Bhuruta, acquainted with duty, chief among the eloquent, thus addressed by Vushishtha, abandoned grief, and replied to his teachers: "What you have said to me, are my own ideas; yet strong affection to my parent fills me with pain. Silenced by you, my teachers, speaking for my good, I abandon grief, and will perform the funeral obsequies of my father,

संस्तम्भितो भवद्भिश्च गुरुभिर्हितवादिभिः ।
त्यक्त्वा शोकं करिष्यामि पितुस्त्वौर्द्ध्वदेहिकं । 53 ॥
आनयन्तु यथोद्दिष्टं भवन्तो नृपमन्त्रिणः ।
सांस्कारिकं पितुर्मेऽद्य सर्व्वं सम्भारमुत्तमं । 54 ॥
इति नृपतिसुतस्य भाषतः सह नृपमन्त्रिपुरोहितैस्तैः ।
अधिकमिव विरुद्धयामिनी शतयामेव बभूव शर्व्वरी । 55 ॥
तस्यां रात्र्यां व्यतीतायां भरतं सूतमागधाः ।
सुप्तं प्रबोधयिष्यन्तस्तुष्टुवुर्मधुरस्वराः । 56 ॥
सहसा चाभ्यहन्यन्त दुन्दुभ्यः सुमहास्वनाः ।
प्राध्माप्यन्त सुघोषाश्च शङ्खवेणुगणाः पृथक् । 57 ॥

Ye, the counsellors of the king, bring the different articles requisite this day for my father's funeral ceremonies." That night appeared to the prince, thus conversing with the king's counsellors and priests, as though it were a hundred watches long. The night being gone, the awakeners and panegyrists, whose work it was to wake the sleeping monarch, with melodious voices, uttered their praises with the view of waking *Bhuruta*. The loudly sounding *Doondoobhis* at once struck up; and the shrill shell, and the flute, and the loud

स तूर्य्यघोषः सुमहान् पूरयन्निव तां पुरीं।
बोधयामास भरतं शोकव्याकुलमानसं। 58 ॥
प्रतिषिध्याथ भरतस्तं प्रबोधकनिस्वनं।
नाहं राजेति चाप्युक्त्वा ततः शत्रुघ्नमब्रवीत्। 59 ॥
पश्य शत्रुघ्न कैकेय्याः कुर्व्वन्त्या लोकगर्हितं।
अयशः पातितं मूर्द्ध्नि ममास्त्यमनागसः। 60 ॥
राजधर्म्मानुगा राज्ञः पितुर्म्मे तद्विनाकृता।
परिभ्रमति राजश्रीर्व्विकर्णा नौरिवाम्भसि। 61 ॥
इत्येवं भरतं तत्र विलपन्तं पुनः पुनः।
दृष्ट्वा प्ररुरुदुः सर्व्वाः शोकार्त्ता नृपयोषितः। 62 ॥

trumpet, filling the palace with their sounds, awakened the troubled *Bhuruta*. But *Bhuruta*, saying, " I am not king," forbade the stimulating sound, and thus addressed *Shutrooghna*: "Contemplate, O *Shutrooghna*, this insupportably disgraceful deed, detested by the whole world, which, through Kikeyee's thus acting, has fallen on the head of guiltless me. The guardian goddess of the kingdom, attendant upon royal virtue, being bereft of the king my father, wanders about as a boat is driven in the ocean without a rudder." All the wives of the king, seeing *Bhuruta* thus repeatedly lamenting, with reiterated cries

भरतेन ततः सार्द्धं वशिष्ठो वेदवित्तमः ।
प्रविवेश तदा राज्ञः सभां मन्त्रयितुं हितं । 63 ॥
शातकुम्भैस्तम्भशतैर्म्मणिचित्रैर्व्विभूषितां ।
वृहस्पतिरिवेन्द्रेण सुधर्म्मां सहितः सभां । 64 ॥
तत्रासने रत्नचित्रे स्पर्द्धास्तरणसम्वृते ।
उपविश्य ततः सर्व्वानानयामास मन्त्रिणः । 65 ॥
सुमन्तुं जैमिनिञ्चैव सुमन्त्रं विजयन्तथा ।
मन्त्रिणो नैगमांश्चान्यान् प्रधानांश्च पुरोगमान् । 66 ॥

wept aloud. *Vushishtha*, eminent in the knowledge of the *veda*, wishing to consult with *Bhuruta* on what was proper to be done at the present juncture, now entered the place of the royal assembly, adorned with an hundred golden pillars and gems wrought in various devices, as *Vrihusputi* enters with *Muhendra* the assembly of the gods. There, being seated on a seat ornamented with jewels and overshadowed with a splendid canopy, he caused all the counsellors to be called, *Soomuntoo*, *Jimini*, *Soomuntra* and *Vijuya*, and the other wise counsellors, and the chief servants of the king. A large

जनौघः सुमहांस्तत्र समुपायात्समन्ततः ।
सभायां भरतं द्रष्टुं शत्रुघ्नसहितन्तदा । 67 ॥
ततो हलहलाशब्दः सुमहानभवत्तदा ।
कौतूहलाज्जनौघस्य सभां प्रत्यभिधावतः । ॥
तत्राथ भरतं दृष्ट्वा सभायां सपुरोहितं ।
अभ्यनन्दन् प्रकृतयो यथा दशरथन्तथा । 68 ॥
नृपजनगुरुमन्त्रिभिर्युता मणिरुचिरासनरत्नभूषिता ।
दशरथसुतशोभिता सती दशरथयुतेव रराज सा सभा । 69 ॥

multitude also came together on all sides to see Bh*uruta* with Sh*utrooghna*, in the assembly. The gazing multitude, running to the assembly, shouted for joy. Seeing Bh*uruta*, with the priest, in the assembly, the people rejoiced as if they had beheld *Dusha-rutha* himself. The assembly consisted of royal personages, the counsellors, and those of highest respectability. The room adorned with seats, studded with precious stones and costly ornaments, being thus honoured by the presence of the son of *Dusha-rutha*, appeared gay as when *Dusha-rutha* himself was present. Attended by the assembled multitude,

समावृत्ते जने तस्मिन्नुदिते च दिवाकरे ।
वशिष्ठस्तमुवाचेदं भरतं तांश्च मन्त्रिणः । 70 ॥
एताः प्रकृतयः सर्व्वा नागराश्च प्रधानतः ।
राजसंस्कारितं द्रव्यमादाय समुपस्थिताः । 71 ॥
उत्तिष्ठ भरत क्षिप्रं मा भूत्कालात्ययः प्रभो ।
पितुः कुरु यथान्यायं संस्कारं भूरिदक्षिणं ॥ 72 ॥
होतारस्ते पितुरिमे वेदवेदाङ्गपारगाः ।
अग्निहोत्रमुपादाय जावालिप्रमुखाः स्थिताः । 73 ॥
गन्धकाष्ठानि चैतानि संस्कारार्थं पितुस्तव ।
उपादायाग्रतः प्रैष्याः प्रतीक्षन्त उपासते ॥ 74 ॥

the sun being now risen, V*ushishtha* thus addressed Bh*uruta* and the counsellors: "The prinicipal citizens are present with the articles for the funeral ceremonies of the king. Speedily arise, O Bh*uruta!* let not the time pass by. O my lord! perform the funeral rites according to the ordinance. These, the sacrificing priests of thy father, well versed in the ved*a*, and the vedang*a*, having brought the sacred fire, are standing here with Javal*i* at their head. The servants, sent before, having brought the fragrant wood collected for the funeral of thy father, are now expecting us. Jars of

सर्पिस्तैलवसाः कुम्भाः सज्जिताश्चापि ते पितुः ।
अग्नेः समिन्धनार्थाय गन्धमाल्यञ्च पुष्कलं ॥ 75 ॥
गन्धतैलानि गन्धाश्च धूपाश्चागुरुसम्भवाः ।
सज्जिता शिविकाचेयं पितुस्ते रत्नभूषिता ॥
अत्रैनं शिविकायान्तु संवेश्य नराधिपं । 76 ।
शिविकागतमुत्क्षिप्य नयैनं वहिराशु च ।
एवमुक्तो वशिष्ठेन भरतः प्रत्युवाच तं ।
वशिष्ठं वदतां श्रेष्ठं पितुर्व्वेज्ञमतं गुरुं ॥ 77 ॥

clarified butter, and oil, and wine, prepared for thy father's funeral fire: a large chaplet of sweet smelling flowers, and sweet ointments, with perfumes, incense, and lignum aloes, are all collected; and thy father's litter is prepared, adorned with jewels. Place the sovereign of men in this litter, and speedily carry him out." Bh*uruta*, thus addressed by V*ushishtha*, replied to the most excellent of those who were speaking, his father's spiritual guide by birth, appointment, and merit, "I will perform the ceremonies due to the

यदाज्ञापयसे राज्ञः करवाणि तदादृतः ।
दैवतं ह्यसि मान्यश्च गुरोश्चापि गुरुर्म्मम ॥ 78 ॥
वाक्येन तेन तस्याथ भरतस्य महात्मनः ।
आजगाम परं हर्षं वशिष्ठो द्विजसत्तमः ॥ 79 ॥
शोकवेगमसह्यन्तं धारयन् भरतस्ततः ।
कलेवरं भूमिपतेः स तदा समुदैक्षत ॥ 80 ॥
न चाशक्नोत्स शोकस्य वेगं धारयितुं तदा ।
महार्णवस्यापततस्तोयवेगमिवोद्धतं ॥ 81 ॥

king, even as thou commandest. Thou art a divinity; thou art worthy of highest veneration, thou chief of my spiritual guides!" At this speech of the magnanimous *Bhuruta*, the excellent *Vushishtha* was highly pleased. *Bhuruta*, laboring to repress his grief, now beheld the body of the sovereign of the world; till at length he could no longer restrain its mighty torrent, which resembled the waters of the sea, raised by the tide. Filled with anguish, trembling, and loudly lamenting, he with *Shutrooghna* hastily placed the king on the litter; then taking up the bier on which the king was placed,

तदार्त्तिमान् वेपमानस्तत्तत्र विलपन् बहु ।
शत्रुघ्नसहितः क्षिप्रं शिविकामानयन्नृपं ।
शिविकास्थं स राजानमलङ्कृत्य विधानतः । 82 ॥
वाससा च महार्हेण समाच्छाद्य सुसम्वृतं ।
अवकीर्य्य च माल्येन दिव्यधूपावधूपितं ।
गन्धचूर्णैः सुरभिभिः परिकीर्य्य च सर्व्वशः । 83 ॥
उवाहोत्क्षिप्य शिविकां शत्रुघ्नसहितस्ततः ।
हा राजन् क्वासि गन्तेति रुदन्नार्त्तः पुनःपुनः । 84 ॥

the body being previously adorned according to the precept, and wrapped in costly cloth, they threw the garland over it, and perfuming it with incense of the best kind, went forward with it sprinkled with perfumes, (to the place of destination) distressed and repeatedly exclaiming! "O king, where art thou gone?" While he was thus weeping, the servants, commanded by *Vushishtha*, having taken up the litter, went swiftly forward. The weeping

तस्मिंस्तथा प्रवृत्ते वशिष्ठाकारचोदिताः ।
ययुः शीघ्रतरं प्रेष्याः शिबिकाम्प्रतिगृह्य तां । 85 ॥
पुरतः पाण्डरं छत्रं बालव्यजनमेव च ।
अनयन् भूपतेः प्रेष्या रुदन्तः शोकविह्वलाः । 86 ॥
दीप्यमानं हुतं पूर्व्वं जावालिप्रमुखैर्द्विजैः ।
अग्निहोत्रं नरपतेः प्रतस्थे तस्य चाग्रतः । 87 ॥
शकटानि सुपूर्णानि रत्नानां कनकस्य च ।
ययुर्धनविसर्गार्थं दीनानाथजनस्य च । 88 ॥
सर्व्वः प्रेष्यजनस्तस्य रत्नानि विविधानि च ।
और्द्ध्वदेहिकदानार्थं नृपतेर्व्विसृजन् ययौ । 89 ॥

servants, agitated with grief, took the white umbrella, and the *chamura*[1] to wave before the king; the sacred fire of the sovereign, brightly flaming, and daily fed by the twice-born with Javali at their head, was also carried before him. Carriages full of jewels and gold also followed, for the purpose of scattering wealth among the poor, and the populace. All the servants went forward scattering these various jewels as the king's funeral gifts. The

1 A brush of hair, made of the tail of the Tartarian cow.

अग्रतः प्रययुश्चैनं सत्कर्म्मस्तुतिभिर्नृपं ।
अभिष्टुवन्तो मधुरं सूतमागधवन्दिनः । 90 ॥
यस्मिन्निर्हरणे राज्ञः करुणस्तु महांस्तदा ।
आर्त्तनादोऽभवत् स्त्रीणां यथास्य मरणे तथा । 91 ॥
ततः पौरजनः सर्व्वः सस्त्रीवृद्धकुमारकः ।
अनुराजशरीरन्तन्निर्ययौ नगराद्बहिः । 92 ॥
तथा भरतशत्रुघ्नौ शिविकाम्परिगृह्य तौ ।
शोकदुःखसमाविष्टौ रुदन्तावनुजग्मतुः । 93 ॥
कौशल्या च सुमित्रा च कैकेयी च तथापराः ।
चतुर्द्दशशतार्द्धार्द्धाः प्रकीर्णासितमूर्द्धजाः ।

awakeners, the bards, and panegyrists preceded, chaunting the praises of the king with plaintive voices. While they were carrying the king away, a cry of distress arose from among the women, resembling that at his death. All the citizens, attended by the aged, their wives, and their daughters, went out of the city, following the royal corpse. Bhuruta and Shutrooghna, overcome with sorrow, taking hold of the litter, followed it weeping. Koushulya, Soomitra, Kikeyee, and the three hundred and fifty lotos-eyed widows of the

रुदत्यः शोचमानाश्च कुरर्य्य इव सस्वनाः ।
अनुजग्मुः शरीरन्तद्राज्ञो राजीवलोचनाः ॥ 94 ॥
अथास्य सरयूतीरे विविक्ते मृदुशाद्वले ।
चन्दनागुरुकाष्ठैस्ते राज्ञश्चक्रुश्चितान्तदा ॥ 95 ॥
कालीयकमृणालैश्च बालकोशीरपद्मकैः ।
चितान्तां विधिवत्कुर्य्युर्व्विपुलामथ ते जनाः ॥ 96 ॥
तस्याश्चितायां नृपतेः शरीरं तत्सुहृज्जनाः ।
अध्यायतस्समुत्क्षिप्य शोकव्याकुलचेतसः ॥ 97 ॥

king, with their black and dishevelled hair, followed the corpse of the king, lamenting like weeping ospreys. Then, on the uninhabited bank of the *Suruyoo*, covered with green grass, they raised the funeral pile of the king with sandal wood and lignum aloes. There they formed a large funeral pile, according to the ordinance, with fragrant wood, the stalks of water lilies, Bala, and the sweet roots of Veeruna,[1] and the wood of the *Pudmuka*;[2] after which, the friends of the deceased monarch, taking the body of the king, with distressed

1 Andropogon muricatum. 2 A kind of fir.

ताञ्चितां पृथिवीपालमारोप्य क्षौमवाससं।
यज्ञपात्रचयञ्चक्रुस्ततस्तस्योपरि द्विजाः। 98 ॥
यथास्थानेषु विन्यस्य तत्राग्निं विधिवद्बुधाः।
मन्त्रानन्तर्म्मनोभिश्च जपन्तोऽभ्युद्यतस्रुचः।
होतारो यज्ञपात्राणि पवित्रैर्म्मृज्य तत्तदा। 99 ॥
प्रमृज्यानन्तरन्तस्याश्चितायाम्परिचिक्षिपुः।
स्रुक्पात्राणि चषालानि मुषलोदूखलन्तथा।
अरणीसहितञ्चैव पवित्राणि च सर्व्वशः।
विशस्य च पशुं मेध्यं मन्त्रसंस्कारसंस्कृतं। 100 ॥

minds, laid it upon the pile. Having placed the sovereign of the earth, wound in silken cloth, on the pile, the twice-born also placed thereon the sacrificial vessels. Then determining the due places, the wise men put fire to the sacrifice, repeating the formulas in their minds, and taking up the sacrificial ladle to pour clarified butter thereon. The sacrificing priests then cleansed the sacrificial vessels, and cast them on the pile. The spoon, the vessels, the rings of the sacrificial posts, the wooden mortar and pestle, with the wood by the attrition of which the fire was produced, all perfectly pure, and a purified beast which had been consecrated by the proper formulas,

अन्नास्तरणकं राज्ञः समन्तात्परिचिक्षिपुः ॥
प्राग्लाङ्गलविकृष्टाञ्च चिताभूमिं समन्ततः ।
कृत्वा विधानतो धेनुं सवत्सां समवासृजत् ॥ 101 ॥
सर्पिस्तैलवसाभिश्च समन्तात्परिषिच्य तां ।
चिताग्निं ज्वालयाञ्चक्रे भरतः सह बन्धुभिः ।
प्रजज्वाल ततो वह्निः सहसैव समेधतः ॥ 102 ॥
महार्चिष्मान् दहन्राज्ञश्चितारूढं कलेवरं ।
विधिवत्संस्कृतो राजा गुरुभिर्वेदपारगैः ।
जगाम परमं स्थानं यज्वनाम्पुण्यकर्म्मणां ॥ 103 ॥

being killed and thrown on the funeral pile, they threw boiled rice on all sides of the king, and, first drawing a furrow round about the place where the pile was erected, according to the ordinance, they offered the cow with her calf, and scattered clarified butter, oil and flesh on all sides. *Bhuruta* with his friends then set fire to the pile. The fire instantly blazing up, speedily consumed the body of the king, which was on the pile. The king, thus consecrated by his spiritual teachers emiment in the ved*a*, went to the

ततः प्रजज्वाल महासमिद्धो हिरण्यरेताः प्रदहन् सधूमः ।
दृष्ट्वा च तं प्रज्वलितं चिताग्निमार्त्तस्वरञ्चक्रुरतीव नार्य्यः ॥ 104 ॥
पौराश्च सर्व्वे सहसा विलेपुस्तथैव राज्ञः सुहृदः सुता च ।
हा नाथ हा भूमिपते किमर्थं यासि त्वमस्मान् विवशान् विहाय । 105 ॥
इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे दशरथसंस्कारो नाम षष्ठितमः सर्गः ॥

blissful abodes of those who perform meritorious deeds. The fire fiercely blazing up, accompanied with smoke, speedily consumed the body of the king. The widows of the king seeing the blazing pile, uttered a cry of distress; and the thousands of citizens burst out into lamentation, together with the friends and sons of the king, exclaiming "O protector!" O sovereign of the earth! Why hast thou thus departed, leaving us helpless!

End of the sixtieth Section.

अवकीर्य्यच माल्येन चितान्तामपसव्यत: ।
सगणो भरतश्चक्रे विषपीत इव स्खलन् । 1
विक्लवन्निव दु:खेन विभ्रमन्निव चातुर: ।
प्रणेमे स पितु: पादौ निपत्य धरणीतले ॥ 2 ॥
तमार्त्तद्रूपम्पतितम्विलपन्तमचेतनं ।
उत्थापयामास बलात्परिगृह्य सुहृज्जन: ॥ 3 ॥
अवेक्ष्य स पितुर्दीप्तं सर्व्वगात्रेषु पावकं ।
प्रगृह्य बाहू चुक्रोश दु:खेन विषसाद च ॥ 4 ॥

SECTION LXI.

Having with his associates put the garland on the pile, Bhuruta circumambulated it, and staggering like one who had drank poison, he, distracted with anguish, bowing at the feet of his father, in prostrating himself fell to the earth. His friends tenderly taking hold of him, raised up by force the hero, fallen through anguish, and lamenting, almost bereft of life. Beholding the fire kindling on every part of his father's body, the hero throwing up his arms, lamented aloud with unspeakable distress, "Oh! this vast ocean! of

मन्थरावाक्यतोयौघं वरदानमहाह्रदं ।
कैकेयीनिश्चयग्राहमपारं शोकसागरं ॥ 5 ॥
शब्दापिहितकण्ठोऽसौ सबाष्पमभिनिश्श्वसन् ।
शोकदुःखपरीतात्मा मदक्षीव इव स्खलन् ।
विललापातिकरुणं भरतः परिविह्वलः ॥ 6 ॥
यस्मै मां परिदद्यास्त्वं गते भ्रातरि राघवे ।
तत्त्वं प्रव्राजयित्वा प्राक् कस्येमाम्परिदास्यसि ॥ 7 ॥
यस्या गतिरनाथायाः पुत्रः प्रव्राजितस्त्वया ।
तामिमान्तात कौशल्यां किमर्थं नाभिभाषसे ॥ 8 ॥

which the words of *Munthura* form the waters, the giving of the promised boon, the vast reservoir, and the fatal resolution of *Kikeyee*, the crocodile which agitates this mighty sea!" Stifling his sobs, the hero, sighing, spent with grief, his tears plentifully flowing, reeled to and fro like a drunken man, exclaiming in the most plaintive manner, " O my father, to whom wilt thou commit this kingdom, for the sake of which Raghuva, my brother, exiled by thee, is gone to the forest? Why dost thou not speak to the destitute Koushulya, whose asylum and son is expelled by thee? The descendant of Raghuva

एवमाद्यतिदुःखार्त्तो विलपन्नेव राघवः ।
भूमौ पपात शक्रस्य यन्त्रमुक्त इव ध्वजः ॥ 9 ॥
अतिपेतुः पतन्तन्तं पुरुषाः परिचारकाः ।
पुण्यक्षये च्युतं स्वर्गाद्ययातिमृषयो यथा । 10 ॥
शत्रुघ्नश्चापि भरतं पतितं समवेक्ष्य तं ।
विसंज्ञकल्पो न्यपतच्छोचन् पितरमात्मनः । 11 ॥
उन्मत्त इव विप्रेक्ष्य विललाप निपत्य सः ।
गुणसंकीर्त्तनं कुर्व्वन् पितुर्व्वै पितृवत्सलः । 12 ।
सुकुमारश्च बालश्च सततं लालितन्त्वया ।
क्व तात भरतं हित्वा विलपन्तं गमिष्यसि । 13 ॥

lamenting in these and many other expressions, fell again to the ground like the flag-staff of *Indra*, lifted from its socket. The attendants ran towards him thus falling, as the sages ran to *Yuyati*, when he fell from heaven after the virtue of his meritorious deeds had been exhausted. Seeing Bh*uruta* fallen on the earth, Sh*utrooghna* at length fell himself to the ground, almost void of sensation through grief for his father. Fallen to the earth, he, full of filial affection, repeating the great qualities of his parent, lamented, "O my father! where art thou gone, abandoning the weeping Bh*uruta*, that tender prince, a

भोज्याभरणपानैस्त्वं वासोभिश्च पृथग्विधैः ।
सम्वर्द्धयसि नः सर्व्वांस्त्वन्नः कोऽद्य करिष्यति ।14। ॥
अतो दुखाभितप्तानां पृथिवी नो विपद्यते ।
पित्रा गुणवतेष्टेन लालिता न सहस्रधा । 15 ॥
त्वयि राजन् गते स्वर्गं रामे चारण्यमाश्रिते
न जीवितुं व्यवस्यामि प्रवेक्ष्यामि हुताशनं ।16 ॥
हीनां पित्रा तथा भ्रात्रा शून्यामिव पुरीमिमां ।
अयोध्यां न प्रवेक्ष्यामि प्रवेक्ष्यामि हुताशनं । 17 ॥
एवमादि तयोः श्रुत्वा भ्रात्रोर्व्विलपितन्तदा ।
सर्व्वः परिजनो भूयो भृशमार्त्ततरोऽभवत् । 18 ॥

child, constantly dandled by thee? With food, ornaments, drink, and clothing of various sorts, hast thou hitherto nourished us—who shall now do all this for us? What will become of the earth, formerly nourished in a thousand ways by the excellent parent of us miserable and wretched? Since thou, O my father, art gone to heaven, and Rama gone to the forest, I have no wish to live—I will enter the fire—I will not enter this empty city, bereft of my father and my brother—I will enter the fire." Hearing these wailings of the two brothers, all the family were afresh involved in grief. Both Bhuruta and

ततः शोकपरिश्रान्तौ शत्रुघ्नभरतावुभौ ।
विलपित्वातिकरुणं ध्यानमेवान्वपद्यतां । 19 ॥
तौ ध्यानमास्थितौ दृष्ट्वा पितुरिष्टः पुरोहितः ।
वशिष्ठो भरतम्वाक्यमुत्थाप्येदमुवाच ह । 20 ॥
द्वन्द्वदुःखैर्जगत्सर्व्वमभिभूतमिदं सदा ।
अवश्यम्भाविनं भावं न त्वं शोचितुमर्हसि । 21 ॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । ।
तस्मादपरिहार्य्येऽर्थे न त्वं शोचितुमर्हसि । 22 ॥
सुमन्त्रश्चापि शत्रुघ्नं पतितं धरणीतलात् ।
उत्थापयन्नुवाचार्त्तः सर्व्वभूतभवाभवं । 23 ॥

Shutrooghna piteously weeping, being exhausted with grief, now fell into a state of insensibility. Seeing them in this state, *Vushishtha*, the sacrificing priest of their father, raising up *Bhuruta*, thus addressed him: "Every thing in this world is constantly attended with pain and pleasure. What is assuredly to be, will come to pass: it is not, therefore, becoming for thee to grieve. The death of every thing that is born, and the reproduction of all that dies, must necessarily take place. It is improper for thee to bemoan what cannot be prevented." Then *Soomuntra*, distressed, raising the fallen *Shutrooghna* from the ground, related to him the nature of the formation, the pro-

उत्थितौ तौ नरव्याघ्रावश्रुक्लिन्नौ विरेजतुः ।
वर्षातोयपरिक्लिन्नौ पृथगिन्द्रध्वजाविव । 24॥
अश्रूणि परिमार्ज्जन्तौ वाष्परक्तेक्षणौ तु तौ ।
अमात्यास्त्वरयामासुः पितुः प्रति जलक्रियां । 25 ॥
एवं संस्कारणं कृत्वा भरतः पृथिवीपतेः ।
जलक्रियां पितुर्धीमान् कर्त्तुं समुपचक्रमे । 26 ॥
पुण्यां पुण्यजलाकीर्णां महर्षिगणसेवितां ।
उदकं स पितुर्दातुं सरयूं सरितं ययौ । 27 ॥
अवगाह्य ततः पुण्यां सरयूं ससुहृज्जनः ।
ददौ पितरमुद्दिश्य भरतः सलिलाञ्जलिं । 28 ॥

duction, and the destruction of all things. The two brothers thus raised up, their eyes defiled with tears, appeared like two flags erected for *Indra*, when beaten by the rains. Having wiped away their tears, their eyes inflamed by weeping, the two brothers were now hastened by the counsellors to perform the funeral libations for their father.[1] *Bhurura* having performed the obsequies[2] of the sovereign of the earth, began at length to perform these libations. For the sake of offering water to his father he went to the pure and sacred river *Suruyoo*, frequented by the great sages. There, having bathed with his friends, *Bhuruta*, in memory of his father, poured water into the palm of his

1 Funeral ceremonies consist of two principal parts, viz. burning, and *turpuna*; to each of which numerous inferior ceremonies are appended. The first is the burning of the body, the second is the refrigeration of the soul by libations of water. 2 The burning of the body. 3 Each of the attendants who touches the dead body is required to make a libation of one *unjulee* of water to the deceased.

ददतः सलिलन्तस्य भरतस्य महात्मनः ।
सान्निध्यं परितः पुण्याः सरय्वां प्रददुस्तदा । 29 ॥
विपाशा च शतद्रुश्च गङ्गा च यमुना तथा ।
सरस्वती चन्द्रभागा तथान्याः सरिताम्वराः । 30 ॥
तासां नदीनां पुण्यानां सलिलेन दिवङ्गतं ।
पितरं तर्पयामास भरतः ससुहृज्जनः । 31 ॥
स सर्व्वमातृसंयुक्तः सामात्यः सपुरोहितः ।
तर्पयामास राजानं सलिलेन विधानतः । 32 ॥
ततः कृतोदकं सर्व्वे पौरजानपदा जनाः ।
पृथगाश्वासयामासुर्भरतं शोकलालसं । 33 ॥

hands. The pure rivers *Vipasha*, *Shutudroo*, *Gunga*, *Suruswutee*, *Chundrabhaga*, and other eminent rivers, approaching the magnanimous Bh*uruta*, who was pouring out libations, yielded their waters to the *Suruyoo*. With the water of these sacred rivers, Bh*uruta* and his associates refrigerated the soul of his father who was gone to heaven. Thus attended by all his mothers, by the counsellors, and the priest, he gratified the king with water, according to the ordinance. Having finished the libations, all the people from the town and the country separately consoled Bh*uruta*, absorbed in grief. Bh*uruta*, cheered by them, departed from thence, and accompanied them

आश्वास्यमानस्तैश्चाथ प्रययौ भरतस्ततः ।
तैरेव सहितैः सर्व्वैरयोध्यामगमत्तदा । 34 ॥
दूरादेव च तां दृष्ट्वा दीनातुरजनावृतां ।
पुरीमयोध्यां भरतः पौरान् वचनमब्रवीत् । 35 ॥
गते नरपतौ स्वर्गं रामे ऽपि वनमाश्रिते ।
भातीयं मे निरानन्दा श्मशानसदृशी पुरी । 36 ॥
प्रमदा हतवीरेव विचन्द्रेव च शर्व्वरी ।
विहीना नरदेवेन पुरीयं न विराजते । 37 ॥
नेच्छाम्येतामहं द्रष्टुं न प्रवेष्टुं हतत्विषं ।
इहैव प्रायमासिष्ये पितुर्द्दर्शनकाङ्क्षया । 38 ॥

all to *Uyodhya*. Viewing from a distance the city of *Uyodhya* filled with wretchedness, Bhur*uta* thus addressed the citizens, "The sovereign of men being now gone to heaven, and Ram*a* having taken up his residence in the forest, this city now appears to me dreary as a cemetery. As a hero deprived of his spouse—as a night without the moon; so this city, empty of the chief of men, seems void of every thing pleasant. I do not wish to enter it, or even to behold it, stripped thus of all its splendor. Here will I abide in expectation of a sight of my father. What remains for me, bereft of my

किम्मे पित्रा विहीनस्य जीवितेन सुखेन वा ।
इच्छामि जीवितुं नाहमनुयास्यामि भूमिपं । 39 ॥
तत्र राज्ञो महामात्यो धर्म्मपाल इति श्रुतः ।
परिदेवयमानन्तं भरतं वाक्यमब्रवीत् । 40 ॥
शोचतो मुह्यतश्चैव मोघन्ते भरत श्रुतं ।
कुरु वाक्यं ममैवेदमनुरूपं नृपात्मज । 41 ॥
शोके भरत निर्बन्धं नात्यर्थं कर्त्तुमर्हसि ।
सर्व्वस्वजननाशे ऽपि न हि शोचन्ति पण्डिताः । 42 ॥
रुदतः शोचतो वापि यदि नाम पुनर्मृतः ।
सञ्जीवेत् स्वजनः कश्चिन्ननुशोचेम सर्व्वशः । 43 ॥

father, of life, and of all happiness? I desire not to live; I will follow the sovereign of the earth. The chief counsellor of the king, called Dhurma-pala, now spake thus to the weeping Bhuruta: "O Bhuruta! Is the veda revocable by thy grief and distress? O prince! act according to my advice: it ill becomes thee to abandon thyself to excess of grief. Wise men do not grieve at the loss of all their relatives. Could indeed the dead relatives of any one weeping be revived again, then might he grieve to the utmost. But when

यदा त्ववश्यं गन्तव्यं सर्व्वैरस्माभिरागतैः ।
मृत्युकाले तदा शोके नास्ति सामर्थ्यमन्वयि । 44॥
एह्याशु त्वं सहास्माभिरयोध्यां प्रविश प्रभो ।
स्वजनं शोकसन्तप्तं समाश्वासय मानद । 45 ॥
ततो ऽनन्तरमेव त्वं स्वर्गतस्य महीपतेः ।
श्राद्धकर्म्म प्रधानानि विधिवत्कर्त्तुमर्हसि । 46॥
त्वं ह्यद्य नाथः सर्व्वेषामस्माकं स्वजनस्य च ।
शोचितुं नार्हसे तत्त्वं प्रजानां नाथतां गतः ।47 ॥
एवमुक्तः स विप्रेण धर्म्मपालेन धार्म्मिकः ।
प्रविवेश निरानन्दमयोध्यां सपदानुगः । 48 ॥

that road, inevitably to be travelled by all who exist, comes to be trodden at the time of death, what advantage will arise from grieving? O my lord! speedily return with us to *U*yodhya. Be a fountain of consolation to thy relatives tortured with sorrow. It will soon be proper for thee to perform, according to the ordinance, the offerings to the manes of thy father, who is seated in heaven. Thou art this day the lord of us all, and of all thy relations,—it is improper then for thee to indulge thyself in grief, the government of the subjects, devolved on thee." Thus addressed by the brahman*a* Dh*u*rmapal*a*, the pious one, cheerless, following them, entered the city of *U*yodhya, full of distressed persons, and resounding with the cries

विशून्यचत्वरपथां विध्वस्तविपणापणां ।
शोकातुरजनाकीर्णां दीनस्वनविनादितां । 49 ॥
ततो विवेश स्वजनेन सम्वृतः पितुर्निवेशं भरतोऽतिदुःखितः ।
विहीनमिन्द्रप्रतिमेन राज्ञा गतोत्सवाकारमिवातिनिष्प्रभं । 50 ॥
प्रविश्य तस्मिंस्तु पितुर्निवेशने तृणानि संस्तीर्य्य दशाहमातुरः ।
ततः स सुष्वाप तमेव चिन्तयन् पितुर्विनाशं भरतोऽतिदुःखितः । 51 ॥
इत्यार्षे रामायणे वाल्मीकीये ऽयोध्याकाण्डे उदकक्रियाकरणं
नामैकषष्टितमः सर्गः ॥

of the wretched; its courts and streets empty; its markets destitute of wares. Afterwards the afflicted Bhuruta, surrounded by his relations, entered his father's palace, overspread with gloom, bereft of the king, the image of *Indra*, and from which the soul of all public joy had now departed. Having entered his father's palace, the greatly afflicted Bhuruta, spreading a seat of sacred *koosha*,[1] lay thereon for ten days, meditating on his father's unhappy death.

End of the sixty-first Section.

1 When a parent or husband is dead, the children and wife are forbidden to sit on any seat except one made of *koosha*, till the uncleanness be ended.

ततो दशाहेऽतिगते कृतशौचो नृपात्मजः ।
द्वादशेऽहनि सम्प्राप्ते श्राद्धकर्म्माण्यकारयत् । 1 ॥
ब्राह्मणेभ्यो धनं रत्नं ददावन्नञ्च पुष्कलं ।
वास्तिकं बहु शुक्लञ्च गाश्चापि बहुशस्तथा । 2 ॥
दासीर्दासांश्च यानानि वेश्मानि सुमहान्ति च ।
ब्राह्मणेभ्यो ददौ पुत्रो राज्ञस्तस्यौर्द्ध्वदेहिकं । 3 ॥
ततः प्रभातसमये दिवसे च त्रयोदशे ।
विललाप महाबाहुर्भरतः शोकमूर्च्छितः ॥ 4 ॥

SECTION LXII.

After ten days had elapsed, the prince legally purified himself, and on the twelfth day, performing the offering to his father's manes, he gave wealth, jewels, and food in abundance to the brahmuns. The prince also gave them, as funeral gifts, goats and multitudes of cows; also male and female servants, and much silver, with vehicles, and houses. Then, at the dawn of the thirteenth day, the mighty *Bhuruta*, overcome with grief, his voice

बाष्पापिहितकण्ठश्च शोधनार्थमुपागतः ।
चितामूले पितुर्वाक्यमिदमाह सुदुःखितः । 5 ॥
तात यस्मिन्निसृष्टोऽहं त्वया भ्रातरि राघवे ।
तस्मिन् वनं प्रव्रजिते शून्ये त्यक्तोऽस्म्यहं त्वया । 6 ॥
यस्या गतिरनाथायाः पुत्रः प्रव्राजितो वनं ।
तामम्बां तात कौशल्यां त्यक्त्वा त्वं क्व गतो नृप । 7 ॥
दृष्ट्वा भस्मारुणं तच्च दग्धास्थिस्थानमण्डलं ।
पितुः शरीरनिर्वाणं निष्टनन् विषसाद ह । 8 ॥

almost suppressed with sorrow, going near for the purpose of purification,[1] spoke thus at the foot of his father's funeral pile: "My brother Raghuva, to whom thou hadst delivered me, being gone to the wood, I am now cast out into the world by thee without any support. O my father! O king! after abandoning my mother Koushulya, whose son, and asylum forlorn, is exiled to the wood,—whither art thou gone?" Seeing the place of the pile where the body of his father was consumed, now burnt to redness, and strewed with ashes and burnt bones, he broke out afresh into lamentation, and at length,

1 Brahmuns, on the fourth day after the burning of the dead, and kshutriyus, on the tenth, throw the remaining bones, (which are previously buried to prevent the beasts eating them,) into the water: no one is allowed to touch the body of a near relative till this ceremony be performed. On the twelfth day they may perform certain religious ceremonies; on the thirteenth the place where the pile was erected is cleansed and purified with appropriate ceremonies, the circumstance here described.

स तु दृष्ट्वा रुदन्दीनः पपात धरणीतले ।
उत्थाप्यमानः शक्रस्य यन्त्रध्वज इवोच्छ्रितः । 9 ।
अभिपेतुस्ततः सर्व्वे तस्यामात्याः शुचिव्रतं ।
अन्तकाले निपतितं ययातिमृषयो यथा । 10 ॥
शत्रुघ्नश्चापि भरतं दृष्ट्वा शोकपरिप्लुतं ।
विसंज्ञो न्यपतद्भूमौ भूमिपालमनुस्मरन् । 11 ॥
उन्मत्त इव निश्चित्तो विललाप सुदुःखितः ।
स्मृत्वा पितुर्गुणाङ्गानि तानि तानि तदा तदा । 12 ॥
मन्थराप्रभवस्तीव्रः कैकेयीग्राहसङ्कुलः ।
वरदानमयोऽक्षोभ्योऽमज्जयच्छोकसागरः । 13 ॥

weeping and wretched, fell to the ground, like the exalted flag-staff of *Indra* raised up out of its socket. All his counsellors now approached Bhu*ruta* thus performing the ceremonies of purification, as the sages approached the fallen *Yuyati*. Seeing him overwhelmed with grief, Sh*utrooghna* also, recollecting the king, fell senseless on the ground like one bereft of reason. At length recovering himself, he, distracted with grief, lamented while he called to mind the image, and the excellent qualities of his deceased parent, exclaming, "This sea of bitter grief, of which M*unthura* is the origin, which is inhabited by the

सुकुमारश्च बालश्च सततं लालितं त्वया ।
क्व तात भरतं हित्वा विलपन्तं गतो भवान् ।14 ॥
ननु भोज्येषु पानेषु वस्त्रेष्वभरणेषु च ।
प्रवारयति नः सर्व्वांस्तन्नः को ऽद्य करिष्यति । 15॥
अवदारणकाले तु पृथिवी नावदीर्य्यते ।
विहीना या त्वया राज्ञा धर्म्मज्ञेन महात्मना । 16 ॥
पितरि स्वर्गमापन्ने रामे चारण्यमाश्रिते ।
किम्मे जीवितसामर्थ्यं प्रवेक्ष्यामि हुताशनं ।
हीनो भ्रात्रा च पित्रा च शून्यामिक्ष्वाकुपालितां । 17॥

crocodile K*i*keyee, and agitated by the fatal promises, has swallowed us up! O my father! where art thou gone, abandoning the lamenting Bh*uru*ta, a tender prince, a child constantly dandled by thee. Thou hast hitherto furnished us with food, and clothing, and ornaments: Who will now provide all these for us? Why did not the earth, when opened for thy funeral pile, rend on account of being bereft of thee its sovereign, magnanimous, and acquainted with every duty? After my father has departed to heaven, and Ram*a* has taken up his abode in the forest, what power have I to retain my life? I will enter the fire—I will not enter the desert *U*yodhya, bereft of my father

अयोध्यां न प्रवेक्ष्यामि प्रवेक्ष्यामि तपोवनं ।
तयोर्विलपितं श्रुत्वा व्यसनञ्चाप्यवेक्ष्य तत् ।
भृशमार्त्ततरा भूयः सर्व्व एवानुगामिनः । 18 ॥
ततो विषण्णौ श्रान्तौ च शत्रुघ्नभरतावुभौ ।
धरायां स्म व्यचेष्टेतां भग्नशृङ्गाविवर्षभौ । 19 ॥
ततः प्रकृतिमान् वैद्यः पितुरेषां पुरोहितः ।
वशिष्ठो भरतं वाक्यमुत्थाप्य तमुवाच ह । 20 ॥
त्रयोदशोऽयं दिवसः पितुर्वृत्तस्य ते विभो ।
सावशेषास्थिनिचये किमिह त्वं विलम्बसे । 21 ॥

and my brother, formerly nourished by the family of *Ikshwakoo*. I will enter the forest, sacred to devout austerities." All the attendants hearing the lamentation, and beholding the distress of the two brothers, were still more afflicted. At length Shutrooghn*a* and Bhuruta, sad and weary, fell on the earth, unable to sustain themselves, like two bulls with their horns broken. The excellent and wise V*u*shishth*a*, the priest of the father of these heroes, now raising Bhur*u*t*a*, addressed him thus, "This, O Sir, is the thirteenth day since the burning of thy father. Collect the bones which may remain.[1] Why

1 Any fragments which were overlooked on the tenth day, are, with the ashes and other remains, thrown into the water on the thirteenth day.

त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तान्यविशेषतः ।
तेषु चापरिहार्य्येषु नैनं भवितुमर्हसि । 22॥
सुमन्त्रश्चापि शत्रुघ्नमुत्थाप्याभिप्रसाद्य च ।
श्रावयामास तत्त्वज्ञः सर्व्वभूतभवाभवं । 23॥
उत्थितौ तौ नरव्याघ्रौ प्रकाशेते यशस्विनौ ।
वर्षातपपरिक्लिन्नौ पृथगिन्द्रध्वजाविव । 24॥
अश्रूणि परिमृद्नन्तौ रक्ताक्षौ दीनभाषिणौ ।
अमात्यास्त्वरयन्ति स्म तनयौ चापराः क्रियाः । 25॥

dost thou delay? Three kinds of evils constantly paired[1] are the lot of all creatures. It becomes thee not therefore to be anxious about those things which cannot be prevented." *Soomuntra* who was acquainted with the first principles of things, having also raised up *Shutrooghna* and comforted him, related to him the nature of the existence or non-existence of all things.[2] Being raised up, the two famous chiefs of men, faint and wiping their tears, their eyes red, and their speech feeble, appeared like two weather-beaten flags of *Indra*. The counsellors now hastened the princes to perform the

1 These according to some, are hunger and thirst, birth and death, pleasure and pain, but according to Teertha, fear and surprize, decrepitude and death, gain and loss.

2 The sameness of idea which occurs in this lamentation, compared with the preceding one, can scarcely be accounted for, but by supposing this to be a repetition crept in through the negligence of former transcribers. This is suspected to be the case in several places which occur in the course of the poem. The pundits, however, are tenacious of these passages as they find them necessary to complete the given number of couplets in the poem, twenty four thousand.

ततः प्रभातसमये दिवसेऽथ चतुर्द्दशे ।
समेत्य राजकर्त्तारो भरतं वाक्यमब्रुवन् । 26॥
गतो दशरथः स्वर्गं यो नो गुरुतरो गुरुः ।
रामम्प्रव्राज्य वै ज्येष्ठं लक्ष्मणञ्च महाबलं । 27 ॥
त्वमद्य भव नो राजा राजपुत्र महायशः ॥
प्राप्नोति नापदं यावदिदं राष्ट्रमराजकं ॥ 28 ॥
आभिषेचनिकं सर्व्वमिदमादाय राघव ।
प्रतीक्षते त्वां स्वजनः श्रेणयश्च नृपात्मज । 29 ॥
राज्यं गृहाण भरत पितृपैतामहं ध्रुवं ।
अभिषेचय चात्मानं पाहि चास्मान्नरर्षभ । 30 ॥

remaining ceremonies. On the morning of the fourteenth day, the counsellors of the king being assembled, thus addressed *Bhuruta*: "King *Dusha-rutha*, our most venerable sovereign, having sent *Rama* his eldest son with *Lukshmuna* to the great forest, is departed to heaven. O illustrious prince! become our king this day. As long as thou delayest accepting this office, the kingdom remains without a head. O descendant of *Rughoo*, all the articles for the installation are ready. Thy relatives and all orders of men look up to thee, O prince. Accept, O *Bhuruta*, the kingdom which has so long pertained to thy paternal ancestors. Cause thyself to be installed. Become our protector, O

एवमुक्तः शुभम्वाक्यं द्युतिमान् सत्यवाक् शुचिः ।
आभिषेचनिकं भाण्डं कृत्वा सर्व्वं प्रदक्षिणं ।
भरतस्तं जनं सर्व्वं प्रत्युवाच धृतव्रतः । 31 ॥
ज्येष्ठस्य राजता नित्यमुचिता हि कुलस्य नः ।
नैवं भवन्तो मां वक्तुमर्हन्ति कुशला जनाः । 32 ॥
रामः पूर्व्वो हि नो भ्राता भविष्यति महीपतिः ।
अहन्त्वरण्ये वत्स्यामि नव वर्षाणि पञ्च च । 33 ॥
युज्यतां महती सेना चतुरङ्गमहाबला ।
आनयिष्याम्यहं ज्येष्ठं भ्रातरं राघवं वनात् । 34 ॥
आभिषेचनिकञ्चैव सर्व्वमेतदुपस्कृतं ।
पुरस्कृत्य गमिष्यामि रामहेतोर्व्वनम्प्रति । 35 ॥

chief of men. The speaker of truth, the illustrious *Bhuruta*, who was now purified, circumambulating all the jars designed for the anointing, replied to those who thus addressed him : " The royalty in our family, is ever esteemed the inheritance of the eldest. O excellent men, it is improper for you thus to address me. Our brother *Rama* shall first be king, and I will reside fourteen years in the wood. Prepare a large army complete in its four parts,—I will fetch my elder brother *Raghuva* from the wood. Preceded by all the sacred articles requisite for the installation, I will go to the forest for *Rama*, and having even there performed the ceremony of anointing Ra-

तत्रैव तं नरव्याघ्रमभिषिच्य पुरस्कृतं ।
आनयिष्यामि वै रामं हव्यवाहमिवाध्वरात् । 36 ॥
न सकामां करिष्यामि स्वामिमां पुत्त्रगर्द्धिनीं ।
वने वत्स्याम्यहं दुर्गे रामो राजा भविष्यति । 37 ॥
क्रियतां शिल्पिभिः पन्थाः समानि विषमाणि च ।
रक्षिणश्चानुसंयान्तु पथि दुर्गविचारकाः । 38 ॥
एवं सम्भाषमाणन्तं रामहेतोर्नृपात्मजं ।
प्रत्युवाच जनः सर्व्वः श्रीमद्वाक्यमनुत्तमं । 39 ॥
एवन्ते भाषमाणस्य पद्मा श्रीरुपतिष्ठतां ।
यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि । 40 ॥

ma, my superior, I will bring him back like the sacrificial fire. I will not gratify my mother, greedy for the advancement of her son. I will reside in the wood, difficult of access, and Rama shall be king. Let the rough and uneven roads be smoothed by the proper artizans; let pioneers be employed to explore the difficulties of the way." To the prince, thus conversing with them about Rama, all the people replied in these auspicious words: "The goddess of prosperity attend thee speaking thus, and desirous of giving the country to the prince, thy elder brother." On hearing this unparalleled sentence, big tears of joy gushed from the eyes of this ex-

अनुत्तमं तद्वचनं नृपात्मजः प्रभाषितं संश्रवणे निशाम्य च ।
प्रहर्षजास्तम्प्रति बाष्पबिन्दवो निपेतुरार्य्याननननेत्रसम्भवाः । 41 ॥
ऊचुस्ते वचनमिदन्निशाम्य हृष्टाः सामात्याः सपरिषदोऽपि यातशोकाः
पन्थानन्नरवरभक्तिमाञ्जनश्च व्यादिष्टास्तव वचनाच्च शिल्पिवर्गाः 42 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे भरतसमादेशो नाम द्विषष्टितमः
सर्गः ॥

cellent prince. The glad courtiers, with the other members of the assembly, hearing him thus speak, dismissed their grief, and, full of joy, replied, "O chief of men, thy devoted servants, the mechanics, are preparing the road at thy command."

End of the Sixty-Second Section.

अथ भूमिप्रदेशज्ञाः सूत्रकर्म्मविशारदाः ।
सुकर्म्माभिरताः शूराः खनका यन्त्रकास्तथा ॥ 1 ॥
कर्म्मान्तिकाः स्थपतयः पुरुषा यन्त्रकोविदाः ।
तथा वर्द्धकयश्चैव मार्गिणो वृक्षतक्षकाः ॥ 2 ॥
सूपकाराः सुधाकारा वंशकर्म्मकृतस्तथा ।
समर्था ये च द्रष्टारः पुरतश्च प्रतस्थिरे ॥ 3 ॥
स तु हर्षात्तमुद्देशं जनौघो विपुलः प्रयान् ।
अशोभत महावेगः सागरस्येव पर्व्वणि ॥ 4 ॥

SECTION LXIII.

Persons now went forward who were acquainted with the different parts of the road, with those eminent in carpentry,[1] men skilful in all kinds of work, strong men, diggers, and those acquainted with machinery,[2] and also hired labourers, with wheelwrights, men skilled in the use of engines, working carpenters, pioneers to examine the forest roads, hewers of wood, cooks, confectioners, those who work in bamboos, drawers of water, and such as were acquainted with the ways frequented by former travellers. The vast multitude of people moving forward with great velocity for this joyful pur-

1 The commentators say, skilful in erecting temporary habitations for the soldiery.

2 To empty ponds, turn streams, &c.

ते स्ववारं समास्थाय वर्त्मकर्म्मणि कोविदाः ।
करणैर्विविधोपेतैः पुरस्तात्संप्रतस्थिरे । 5॥
लतावल्लीश्च गुल्मांश्च स्थाणुमश्मानमेव च ।
जनास्ते चक्रिरे मार्गं छिन्दन्तो विविधान्द्रुमान् । 6॥
अवृक्षेषु च देशेषु केचिद्वृक्षानरोपयन् ।
केचित्कुठारैष्टङ्कैश्च दात्रैश्छिन्दन् क्वचित् क्वचित् । 7॥
अपरे वीरणस्तम्बान् बलिनो बलवत्तराः ।
विधमन्ति स्म दुर्गाणि स्थलानि च ततस्ततः । 8॥
अपरेऽपूरयन् कूपान् पांशुभिः श्वभ्रमायतं ।
निम्नभागांस्तथैवाशु समांश्चक्रुः समन्ततः । 9॥

pose, resembled the sea at the spring tides. Those who presided in the different arts, taking their respective bodies of men, went forward with their various implements, and begun forming the road, cutting through trees, brakes of climbing plants, shrubs, bushes, and rocks; some planting trees in places where there were none, and others cutting down whatever was in the way with axes, and hatchets, and bill-hooks, while those skilled in machinery removed the obstructions to the work. Other strong men setting fire to the clumps of long grass,[1] levelled here and there the difficult places. Others

1 Andropogon muricatum, with which all the uncultivated parts of the country abound.

बबन्धुर्ब्बन्धनीयांश्च क्षोद्यान् सञ्चुक्षुदुस्तथा ।
विभिदुर्भेदनीयांश्च तांस्तान्देशान्नरास्तदा । 10 ।।
अचिरेण तु कालेन परिवाहान् वहूदकान् ।
चक्रुर्व्वहुविधाकारान् सागरप्रतिमान् वहून् । 11 ।।
निर्ज्जनेषु च देशेषु खानयामासुरुत्तमान् ।
उदपानान् वहुविधान् वेदिकापरिमण्डितान् । 12 ।।
स सुधाकुट्टिमतलः प्रपुष्पितमहीरुहः ।
मत्तोद्घुष्टद्विजगणः पताकाभिरलङ्कृतः ।
चन्दनोदकसंसिक्तो नानाकुसुमभूषितः ।
वह्वशोभत सेनायाः पन्थाः सुरपथोपमः । 13 ।।

filled up pits with mould, and speedily made the deep ravines level on every side. Others constructed bridges where needed, and reduced to powder large rocky masses, cutting through whatever appeared to obstruct them. They also speedily made canals of various kinds, resembling seas for the abundance of water which they contained; and in countries destitute of water they dug wells of various kinds, and surrounded them with benches. The road abounded with trees adorned with flowers, enlivened with gladsome birds, and decked with streamers, and was watered with the water of sandal wood. The road, thus adorned, and glittering with soldiery, resembled the

आज्ञाप्याथ यथाज्ञप्ति युक्तास्ते ऽधिकृता नराः ।
रमणीयेषु देशेषु बहुस्वादुफलेषु च । 14 ॥
यो निवेशस्त्वभिप्रेतो भरतस्य महात्मनः ।
भूयस्तं शोभयामासुर्भूषाभिर्भूषणोपमं । 15 ॥
नक्षत्रेषु प्रशस्तेषु मुहूर्त्तेषु च तद्विदः ।
निवेशान् स्थापयामासुर्भरतस्य महात्मनः ।
बहुपांशुचयाश्चापि परिखापरिवारिताः । 16 ॥
तत्रेन्द्रनीलप्रतिमाः प्रतोलीवरशोभिताः ।
प्रासादमालासंयुक्ताः सौधप्राकारसंवृताः ।
पताकाशोभिताः सर्व्वे सुनिर्म्मितमहापथाः । 17 ॥

highway of the gods. Then the men to whom the work was committed, observant of their instructions, having given command, beautified the country, and prepared lodgings[1] for the great *Bhuruta* in pleasant places, abounding with delicious fruits. Those acquainted with the *nukshutras* and *moohoortas* auspicious for such an undertaking, erected temporary habitations for the magnanimous *Bhuruta*, the earth being smoothed and the roads formed, and bordered with ditches, and with rows of stately palaces disposed in regular streets, and adorned with flags. The houses covered with dove-cotes, which

1 Temporary dwellings covered with cloth, like tents.

विसर्पद्भिरिवाकाशे विटङ्काग्रविमानकैः ।
समुच्छ्रितैर्निवेशास्ते बभुः शक्रपुरोगमाः । १८ ॥
जाह्नवीन्तु समासाद्य विविधद्रुमकाननां ।
शीतलामलपानीयां महामीनसमाकुलां । १९ ॥
सचन्द्रतारागणमण्डितं यथा नभः क्षपायाममलं विराजते ।
नरेन्द्रमार्गः स तदा व्यराजत क्रमेण रम्यः शुभशिल्पिनिर्म्मितः । २० ॥
ततो नान्दीमुखीं रात्रिं भरतं सूतमागधाः ।
तुष्टुवुर्वाग्विशेषज्ञाः स्तवैर्म्मङ्गलसंहितैः । २१ ॥
सुवर्णकोणाभिहतः प्राणदद्यामदुन्दुभिः ।
दध्मुः शङ्खांश्च शतशो वाद्यांश्चोच्चावचस्वरान् । २२ ॥

appeared like elevated chariots moving in the air, resembled the city of *Indra*, extending even to Jahn*u*vee, whose banks are adorned with forests of various trees, and whose waters, cool and pure, abound with great fishes. As the clear sky, spangled with the moon and stars, gladdens the eye in the night, so by degrees appeared the high road of this chief of men, thus adorned by the skill of the workmen.

After this, those who recite glorious deeds, the panegyrists, and those acquainted with eloquence, when the night preceding this auspicious journey was come, praised *Bhuruta* in congratulatory strains, and striking the Yama-d*u*ndoobhis [1] with golden sticks, they played melodiously thereon, while

[1] A large kettle drum, used to give notice of the setting in of the watches of the night.

स तूर्य्यघोषः सुमहान् दिवमापूरयन्निव ।
भरतं शोकसन्तप्तं भूयः शोकैरवर्द्धयत् । 23 ॥
ततः प्रबुद्धो भरतस्तं घोषं सन्निवर्त्य च ।
नाहं राजेति चोक्त्वा तं शत्रुघ्नमिदमब्रवीत् । 24 ॥
पश्य शत्रुघ्न कैकेय्या लोकस्यापकृतं महत् ।
विसृज्य मयि दुःखानि राजा दशरथो गतः । 25 ॥
तस्यैषा धर्म्मराजस्य धर्म्ममूला महात्मनः ।
परिभ्रमति राजश्रीर्नौरिवाकर्णिका जले । 26 ॥
यो हि नः सुमहान्नाथः सोऽपि प्रव्राजितो वनं ।
अनया धर्म्ममुत्सृज्य मात्रा मे राघवः स्वयं । 27 ॥

others blew by hundreds the shrill-sounding shell and other instruments. The clangor of trumpets, filling the air, excited anew the distress of *Bhuruta*, already full of grief. Coming to himself, he stopped the music, saying, "I am not king." Then addressing *Shutrooghna*, he said, "Behold, O *Shutrooghna*, the evil which Kikeyee has brought on the people! King *Dusha-rutha* is gone, having thrown all these distresses on me. The fortune of the kingdom, which constantly attended that pious, magnanimous prince, forming the root of all his princely virtues, now wandering in uncertainty, is driven hither and thither, as a boat in the water without a rudder. He who is our great lord, even *Raghuva* himself, is sent to the forest, by this my

इत्येवं भरतं वीक्ष्य विलपन्तमचेतनं ।
कृपणा सुहृदः सर्व्वाः सस्वरं योषितस्तदा । 28 ॥
तथा तस्मिन् विलपति वशिष्ठो राजधर्म्मवित् ।
सभामिक्ष्वाकुनाथस्य प्रविवेश महायशाः । 29 ॥
शातकुम्भमयीं रम्यां मणिहेमसमाकुलां ।
सुधर्म्मामिव धर्म्मात्मा सगणः प्रत्यपद्यत । 30 ॥
स काञ्चनमयं पीठं स्वस्त्यास्तरणसम्वृतं ।
अध्यास्ते सर्व्ववेदज्ञो दूताननुशशास च । 31 ॥
ब्राह्मणान् क्षत्रियान् योधानमात्यान् गणवल्लभान् ।
क्षिप्रमानयत व्यग्राः कृत्यमात्ययिकं हि नः । 32 ॥

mother, who has abandoned all virtue." Hearing Bhuruta thus lamenting, the women of the palace, wretched, wept aloud. While he was thus weeping, the great V*ushishtha*, versed in the duties of royalty, entered with his associates the place of assembly pertaining to the lord of the *I*kshwak*oo*s, overlaid with gold and jewels, and beautiful as that in which the gods assemble. That great one, acquainted with the whole ved*a*, being seated on a golden seat covered with an excellent carpet, said to the messengers, speedy and attentive, "Bring the brahmans, the kshu*tri*y*a*s, the warriors, the counsellors, and the officers of the armies: there is no time for delay." They then brought

सराजपुत्रं शत्रुघ्नं भरतञ्च यशस्विनं ।
युधाजितं सुमन्त्रञ्च ये च तत्र हिता जनाः । 33 ॥
ततो हलहलाशब्दो महान् समुपपद्यत ।
रथैरश्वैर्गजैश्चापि जनानामुपगच्छतां । 34 ॥
ततो भरतमायान्तं शतक्रतुमिवामराः ।
प्रत्यनन्दन् प्रकृतयो यथा दशरथन्तदा । 35 ॥
ह्रद इव तिमिनागसम्वृतः स्तिमितजलो मणिशङ्खशर्करः ।
दशरथसुतशोभिता सभा सदशरथेव बभौ च सा पुरा । 36 ॥
तामार्य्यगणसम्पूर्णां भरतः प्रगृह्य सभां ।
ददर्श बुद्धिसम्पन्नः पूर्णचन्द्रां निशामिव । 37 ॥

Shutrooghna, the prince, with the renowned *Bhuruta*, *Yoodhajita*,[1] *Soomuntra*, and all those attached to the good of the kingdom. A great shout now arose from those approaching in chariots, and on horses, and elephants, and the people welcomed *Bhuruta* who was drawing near, as the immortals welcome *Shuta-krutoo*,—or as they were accustomed to welcome *Dusha-rutha* himself. The city, irradiated by the son of *Dusha-ratha*, sitting in the council, appeared as when formerly graced by the presence of *Dusha-rutha*, and resembled a lake of pellucid water abounding with *Tunis*,[2] and serpents,[3] and adorned with gems, shells, and golden sands. The wise *Bhuruta* now beheld the council full of honorable sages, radiant as the night adorned by the full

1 Not *Bhuruta's* uncle, but some other person of the same name. 2 A fabulous fish, said to be an hundred *yozinas* in extent; perhaps, the whale. 3 Including a variety of large aquatic animals, or sea monsters.

आसनानि यथान्यायमार्य्याणां विशतान्तथा ।
वस्त्राङ्गरागप्रभया द्योतिता सा सभोत्तमा । 38 ॥
सा विद्वज्जनसम्पूर्णा सभा सुरुचिरा तथा ।
अदृश्यत घनापाये पूर्णचन्द्रेव शर्व्वरी । 39 ॥
राज्ञस्तु प्रकृतीः सर्व्वाः स सम्प्रेक्ष्य च धर्म्मवित् ।
इदं पुरोहितो वाक्यं भरतं मृदु चाब्रवीत् । 40 ॥
तात राजा दशरथः स्वर्गतो धर्म्ममावहन् ।
धनधान्यवतीं स्फीतां प्रदाय पृथिवीन्तव ।
रामस्तथा सत्यवृत्तिः सतां धर्म्ममनुस्मरन् । 41 ॥

moon. The assembly was illumined by the splendor of the apparel, and the limbs of those excellent ones sitting on their seats according to the due order; this assembly of wise men, gratifying to the sight, resembled a night irradiated by the full moon, after the thick clouds are dispersed. The priest, deep in the knowledge of all virtue, beholding the subjects of the late king, thus meekly addressed Bhur*uta*, "O sire! king Dhush*a-rutu*, removing with his virtues to heaven, has given to thee this widely extended region, abounding in corn and wealth. Ram*a*, recollecting the duties incumbent on the good, has not disregarded his father's command, as the risen moon does not put off

नाजहात्पितुरादेशं शशी ज्योत्स्नामिवोदितः ।
पित्रा भ्रात्रा च ते दत्तं राज्यं निहतकण्टकं ।
तद्भुङ्क्ष्व मुदितामात्यः क्षिप्रमेवाभिषेचय । 42 ॥
उदीच्याश्च प्रतीच्याश्च दाक्षिणात्याश्च केवलाः ।
कोट्याः परान्ताः सामुद्रा रत्नान्युपहरन्तु ते । 43 ॥
तच्छ्रुत्वा भरतो वाक्यं शोकेनाभिपरिप्लुतः ।
जगाम मनसा रामं धर्म्मज्ञो धर्म्मकाङ्क्षया । 44 ॥
सबाष्पकलया वाचा कलहंसस्वरो युवा ।
विललाप सभामध्ये जगर्हे च पुरोहितं । 45 ॥

its splendor. Enjoy the kingdom, given thee by thy father and brother, with every circumstance of a distressing nature completely removed. Attended by the glad counsellors, speedily cause thyself to be installed. The northern, the western, and the southern kings, and titular sovereigns, with myriads[1] of kings from other continents, and merchants, trading by sea, are bringing jewels to thee." Hearing this address, the pious Bh*uru*ta, overwhelmed with grief, resolved instantly on his journey to Ram*a*, his mind being steadily engaged in virtue. The young prince, whose words, interrupted by his streaming tears, resembled the note of a duck, lamenting in the midst of the assembly, thus reproached the venerable priest: "Who, in my circumstances,

1 The commentators differ in their interpretation of this difficult passage; some making this word the adjective of jewels, and putting it in the accusative plural; others, with apparently more reason, supplying the word *kings*, as in the translation.

चरितब्रह्मचर्य्यस्य विद्यास्नातस्य धीमतः ।
धर्म्मे प्रयतमानस्य को राज्यं मद्विधो हरेत् । 46 ॥
कथं दशरथाज्जातो भवेद्राज्यापहारकः ।
राज्यञ्चाहञ्च रामस्य धर्म्मं वक्तुमिहार्हसि । 47॥
ज्येष्ठः श्रेष्ठश्च धर्म्मात्मा दिलीपनहुषोपमः ।
लब्धुमर्हति काकुत्स्थो राज्यं दशरथो यथा । 48 ॥
अनार्य्यजुष्टमस्वर्ग्यं कुर्य्यां पापमहं यदि ।
इक्ष्वाकूणामहं लोके भवेयं कुलपांसनः । 49॥
यदि मात्रा कृतं पापं नाहं तदपि रोचये ।
इहस्थो वनदुर्गस्थं नमस्यामि कृताञ्जलिः । 50 ॥

would usurp the kingdom of that wise one, who has the disposition of a disciple initiated into the study of the sacred *veda*—who is immersed in science, and striving to fulfil all the duties of morality? How can one born of *Dusha-rutha* become a usurper? It becomes thee to give right counsel: both the kingdom and myself are *Rama*'s. The pious *Kakootstha*, the eldest, the best, the very resemblance of *Dileepa*, and *Nuhoosha*, ought to obtain the kingdom, as *Dusha-rutha* obtained it from his parent. If I could be guilty of this unworthy deed, this hellish crime,[1] I should be universally esteemed the very off-scouring of the family of the *Ikshwakoos*. As certainly as I abhor that sin committed by my mother, I who am here, will bow with joined hands

1 The original word is *uswurgyung*, unheavenly; but our language refuses to admit a negative of this kind.

राममेवानुगच्छामि स राजा द्विपदाम्वरः ।
त्रयाणामपि लोकानां राघवो राज्यमर्हति । 51 ॥
तद्वाक्यं धर्म्मसंयुक्तं श्रुत्वा सर्व्वे सभासदः ।
हर्षान्मुमुचुरश्रूणि रामे निहितचेतसः । 52 ॥
यदि त्वार्य्यं न शक्ष्यामि विनिवर्त्तयितुं वनात् ।
वने तत्रैव वत्स्यामि यथार्य्यो लक्ष्मणस्तथा । 53 ॥
सर्व्वोपायन्तु वर्त्तिष्ये विनिवर्त्तयितुं वनात् ।
समक्षञ्चैव विप्राणां साधूनां गुणवर्त्तिनां । 54 ॥
विष्टिकर्म्मान्तिकाः सर्व्वे मार्गशोधकदक्षकाः ।
प्रस्थापिता मया पूर्व्वं यात्रा च मम रोचते । 55 ॥

to *Rama*, in the dreary forest; I will follow *Rama*;—the chief of men[1] is king: Raghu*va* is worthy of enjoying the kingdom of the three worlds." All seated in the assembly, hearing this virtuous speech, poured forth tears of joy, their minds being absorbed in *Rama*. "If I cannot bring that excellent one back from the forest," added Bh*uruta*, "I will dwell there in the wood like the excellent L*ukshmuna*: I will try every method to bring him back from the forest in the presence of the brahmans, just and endued with all virtue. Slaves,[2] hired labourers, and all who are eminent in cleansing the roads, have been sent forward by me; and the journey appears pleasant

1 Literally bipeds, or two footed animals. 2 Or impressed persons.

एवमुक्त्वा तु धर्म्मात्मा भरतो भ्रातृवत्सलः ।
समीपस्थमुवाचेदं सुमन्त्रं मन्त्रकोविदं । 56 ॥
तूर्णमुत्थाय गच्छ त्वं सुमन्त्र मम शासनात् ।
यात्रामाज्ञापय क्षिप्रं बलञ्चैव समानय । 57 ॥
एवमुक्तः सुमन्त्रस्तु भरतेन महात्मना ।
प्रहृष्टात्मादिशत्सर्व्वं यथा सन्दिष्टमिष्टवत् । 58 ॥
ताः प्रहृष्टाः प्रकृतयो बलाध्यक्षा बलन्तथा ।
श्रुत्वा यात्रां समाज्ञप्तां राघवस्य निवर्त्तने । 59 ॥
ततो ऽयोध्याङ्गनाः सर्व्वा भर्तृन् सर्व्वान् गृहे गृहे ।
यात्रागमनमाज्ञाय त्वरयन्ति स्म हर्षिताः । 60 ॥

in my view." The pious Bh*uruta*, the lover of his brother, having said this, now addressed the wise Soom*untra*, who was near: "Speedily arise, O Soom*untra*, at my command, and give the requisite orders for my journey. Bring also the guards." Thus directed by the great Bh*uruta*, Soom*untra* with joyful mind, prepared all as he had been commanded. The glad subjects, the officers of the army, and the soldiery, hearing the command respecting the journey to bring back Ragh*uva*, were filled with joy. The ladies of *Uyodhya* also, full of gladness, hearing of the intended journey, hastened their husbands in every house. The officers of the army speedily urged forward

ते हयैर्गोरथैः शीघ्रं स्यन्दनैश्च मनोजवैः ।
सह योधैर्बलाध्यक्षा बलं सर्व्वमचोदयन् । 61 ॥
सज्जन्तु तद्बलं दृष्ट्वा भरतो गुरुसन्निधौ ।
रथं मे त्वरयस्वेति सुमन्त्रं पार्श्वतोऽब्रवीत् । 62 ॥
भरतस्य तु तस्याज्ञां परिगृह्य प्रहर्षितः ।
रथं गृहीत्वोपययौ युक्तं परमवाजिभिः । 63 ॥
स राघवः सत्यधृतिः प्रतापवान् ब्रुवन् सुयुक्तं दृढसत्यविक्रमः ।
गुरुं महारण्यगतं यशस्विनं प्रसादयिष्यन् भरतोऽब्रवीत्तदा । 64 ॥
तूर्णं त्वमुत्थाय सुमन्त्र गच्छ बलस्य योगाय बलं प्रधानात् ।
आनेतुमिच्छामि हि तं वनस्थं प्रसाद्य रामं जगतो हिताय । 65 ॥

the troops with horses, bullock-carriages, and chariots swift as thought. The virtuous *Bhuruta*, his preceptor being near, beholding the army ready, said to *Soomuntra* at his side, "Hasten my chariot." At the command of *Bhuruta*, the charioteer, highly pleased, taking the car to which the excellent horses were yoked, came near him. *Bhuruta*, the descendant of *Rughoo*, self-subdued, courageous, prudent, mighty in prowess, having determined to bring back his renowned elder brother exiled to the forest, thus addressed *Soomuntra*, "Speedily rising, O *Soomuntra*, go, collect the army; because thou art its leader. Asking forgiveness, I desire for the good of the universe to bring

स सूतपुत्रो भरतेन सम्यगाज्ञापितः सम्परिपूर्णकामः ।
शशास सर्व्वान् प्रकृतिप्रधानान् बलस्य मुख्यांश्च सुहृज्जनञ्च । 66 ॥
ततः समुत्थाय कुले कुले ते राजन्यवैश्या वृषलाश्च विप्राः ।
अयूयुजन्नुष्ट्ररथान् खरांश्च नागान् हयांश्चैव कुलप्रसूतान् । 67 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे रामानयने भरतगमनोद्योगो नाम त्रिषष्ठितमः सर्गः ।

back Rama, that devout ascetic." Thus strictly commanded by Bhuruta, the son of the charioteer, full of ardor, speedily gave orders to the chief servants of the king, the chief of the army, and the other friends of Bhuruta. Then those of the royal tribe, with the Vishyas, the Shoodras, and the Brahmans, rising in families, prepared camels, chariots, asses, elephants, and horses, with excellent provisions for the way.

End of the Sixty-third Section.

ततः समुत्थितः कल्यमास्थाय स्यन्दनोत्तमं ।
प्रययौ भरतः शीघ्रं रामदर्शनकाङ्क्षया । 1 ॥
अग्रतः प्रययुस्तस्य सर्व्वे मन्त्रिपुरोहिताः ।
अधिरुह्य हयैर्युक्तान् रथान् सूर्य्यरथोपमान् । 2 ॥
नव नागसहस्राणि कल्पितानि यथाविधि ।
अन्वयुर्भरतं यान्तमिक्ष्वाकुकुलनन्दनं । 3 ॥
षष्ठी रथसहस्राणि धन्विनो विविधायुधाः ।
अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनं । 4 ॥

SECTION LXIV.

ON the morrow, having risen and ascended the excellent chariot, *Bhuruta* proceeded forward, desirous of seeing his brother. All the counsellors and priests, preceded him in carriages vying with the chariot of the sun. Nine thousand elephants caparisoned, according to the prescribed rule, attended the joy of *Ikshwakoo's* race on his journey. Sixty thousand chariots, with archers armed with various weapons, attended the renowned prince in his going forth. An hundred thousand horses with their riders also attended

शतं सहस्राण्यश्वानां समारूढानि राघवं ।
पादातमयुतं सम्यग्विविधायुधभूषितं ।
अन्वयुर्भरतं यान्तं सत्यसन्धं जितेन्द्रियं । 5 ॥
कैकेयी च सुमित्रा च कौशल्या च यशस्विनी ।
रामानयनसंहृष्टा ययुर्यानेन भास्वता । 6 ॥
प्रयाताश्चार्य्यसंघाता रामं द्रष्टुं सलक्ष्मणं ।
तस्यैव च कथाश्चित्राः कुर्व्वाणा हृष्टमानसाः । 7 ॥
मेघश्यामं महाबाहुं स्थिरसत्वं दृढव्रतं ।
कदा द्रक्ष्यामहे रामं जगतः शोकनाशनं । 8 ॥
दृष्ट एव हि नः शोकमपनेष्यति राघवः ।
तमः सर्व्वस्य लोकस्य समुद्यन्निव भास्करः । 9 ॥

him; and of footmen armed, a complete *pruyoota*,* furnished with various weapons, attended this friend of truth, whose organs were in complete subjection. Kikeyee and Soomitra, with the renowned Koushulya, accompanied him in splendid vehicles, greatly pleased to fetch home Rama. This highly august multitude, going forward for the sake of seeing Rama and Lukshmuna, with joyful minds conversed thus gaily about him: "When shall we sée the athletic hero, whose color resembles a deep blue, stedfast in mind, firm to his vows! the destroyer of the sorrows of the world? Raghuva when beheld will chase away our sorrows, as the rising sun chases away the darkness of the

* 1,000,000.

इत्येवं कथयन्तस्ते सम्प्रहृष्टाः कथाः शुभाः ।
परिष्वजानास्त्वन्योन्यं ययुर्नागरिकास्तदा। 10 ॥
ये च तत्रापरे सर्व्वे सम्मता ये च नैगमाः ।
रामम्प्रति ययुर्हृष्टाः सर्व्वाः प्रकृतयः शुभाः । 11 ॥
मणिकाराश्च ये केचित्कुम्भकाराश्च शोभनाः ।
सूत्रकर्म्मविशेषज्ञा ये च शस्त्रोपजीविनः ।
मायूरकाः क्राकचिका वेधका रोचकास्तथा ।
दन्तकाराः सुधाकारा ये च गन्धोपजीविनः । ॥
सुवर्णकाराः प्रख्यातास्तथा कम्बलकारकाः ।
स्नापकोष्णोदका वैद्या धूपिकाः शौण्डिकास्तथा ।

world." The citizens conversing thus, and embracing each other, proceeded on their march full of joy. All the men of rank, with the merchants, and all the chief of the people, full of delight, went forward thus to meet Ráma,— Jewellers, potters, weavers, and those who lived by the profession of arms; farmers, those who catch and tame peacocks, sawyers, perforators of gems, with workers in glass, workers in ivory, perfumers, goldsmiths, wool-manufacturers, those who bathe others, boilers of water, physicians, dealers

रजकास्तुन्नवायाश्च ग्रामघोषा महत्तराः ।
शैलूषाश्च सह स्त्रीभिर्यान्ति कैवर्त्तकास्तथा । 12 ॥
समाहिता वेदविदो ब्राह्मणा वित्तसम्मताः ।
गोरथैर्भरतं यान्तमनुजग्मुः सहस्रशः । 13 ॥
सुवेशाः शुद्धवसनास्ताम्रमृष्टानुलेपिनः ।
सर्व्वे ते व्विमलैर्यानैः शनैर्भरतमन्वयुः । 14 ॥
प्रहृष्टमुदिता सेना सान्वयात्कैकयीसुतं ।
भ्रातुरानयने यान्तं भरतं भ्रातृवत्सलं । 15 ॥
ते गत्वा दूरमध्वानं रथयानाश्वकुञ्जरैः ।
समासेदुस्ततो गङ्गां शृङ्गवेरपुरम्प्रति । 16 ॥

in incense, distillers, fullers, taylors, criers, dancing men and women, fishermen, and brahmans of subdued minds, learned in the *veda*, and content with their incomes, attended Bh*uruta* by thousands, in cars drawn by bullocks. All apparelled in clean raiment, and anointed with drugs of the colour of copper, slowly attended Bh*uruta* in vehicles newly painted. The glad soldiers, exulting, followed the son of Kikeyee, Bh*uruta*, affectionate to his brother, now going forth to bring him home.

The people, in chariots and vehicles, and on horses and elephants, having proceeded a considerable distance, arrived at the Ganges near the town of

यत्र रामसखा वीरो गुहो ज्ञातिगणैर्वृतः ।
निवसत्यप्रमादेन देशन्तं परिपालयन् ।
उपेत्य तीरं गङ्गायाश्चक्रवाकैरलङ्कृतं ।
व्यवतिष्ठत सा सेना भरतस्यानुयायिनी । 17 ॥
निरीक्ष्यानुस्थितां सेनां ताञ्च गङ्गां शिवोदकां ।
भरतः सचिवान् सर्व्वानब्रवीद्वाक्यकोविदः । 18 ॥
निवेशयत मे सैन्यमभिप्रायेण सर्व्वतः ।
विश्रान्ताः प्रतरिष्यामः श्व इमां सागरङ्गमां । 19 ॥
दातुञ्च तावदिच्छामि स्वर्गतस्य महीपतेः ।
और्द्ध्वदेहनिमित्तार्थमवतीर्य्योदकं नदीं । 20 ॥

Shringuvera; where dwelt the friend of the hero *Rama*, *Gooha*, surrounded by his relations, and nourishing his own country in security. Having arrived on the banks of the Ganges, adorned with ruddy geese, the army attending *Bhuruta* halted. The eloquent *Bhuruta*, viewing the troops which were near the Ganges, filled with auspicious water, said to all the counsellors, "Cause my soldiers to halt. In pursuance of our design, we, completely refreshed, will to-morrow cross this river which goes toward the sea. Having come to this river, I now desire to pour out water for the funeral libation of the king, who has departed to heaven." His counsellors, of subdued minds, acquiesc-

तस्यैवं ब्रुवतोऽमात्यास्तथेत्युक्त्वा समाहिताः।
न्यवेशयंस्तां छन्देन स्वेन स्वेन पृथक् पृथक्। २१ ॥
निवेश्य गङ्गामनु तां महानदीञ्चमूम्विधानैः परिबर्हशोभिनीं।
उवास रामस्य तदा महात्मनो विचिन्तयानो भरतो निवर्त्तनं। २२ ॥
ततो निविष्टां ध्वजिनीं गङ्गामन्वाश्रितां नदीं।
निषादराजो दृष्ट्वैव ज्ञातीन् सन्त्वरितोऽब्रवीत्।
महतीयमितः सेना सागराभा प्रदृश्यते।
नास्यान्तमवगच्छामि मनसापि विचिन्तयन्। २३ ॥

ing, remained there, each separately chusing his place according to his rank, lodging near the great river Ganges. Having caused the army to halt, and settled the encampment according to the ordinance, near the great river Ganges, Bhuruta remained there, contemplating the return of the great Rama. The king of the Nishadas seeing the encampment of the soldiers near the river Ganges, said hastily to his friends, "This vast army appears from hence like the ocean overflowing its bounds. I am unable to guess on what account the foolish Bhuruta himself is thus come. Whether this gigantic one, with a flag in his car resembling the Kovidara[1] tree, will bind me in

1 The word Kovidara signifies the Bauhinia.

यदा नु खलु दुर्बुद्धिर्भरतः स्वयमागतः।
स एष हि महाकायः कोविदारध्वजो रथे।
बन्धयिष्यति वा पाशैरथ वास्मान् बधिष्यति। 24 ॥
अनु दाशरथिं रामं पित्रा राज्याद्विवासितं।
सम्पन्नां श्रियमिच्छन् स तस्य राज्ञः सुदुर्ल्लभां।
भरतः कैकयीपुत्त्रो हन्तुं समधिगच्छति। 25 ॥
भर्त्ता चैव सखा चैव रामो दाशरथिर्मम।
तस्यार्थकामाः सन्नद्धा गङ्गानूपेऽत्र तिष्ठत। 26 ॥
तिष्ठन्तु सर्व्वे दासाश्च गङ्गामन्वाश्रितां नदीं।
बलयुक्ता नदीरक्षा मांसमूलफलाशनाः। 27 ॥

cords, or kill us? Bhuruta, the son of Kikeyee, desirous of the complete possession of the kingdom obtained with such difficulty, is going to kill Rama, the son of Dusha-rutha, exiled from the kingdom by his father. Rama, the son of Dusha-rutha, is both my supporter and my friend: on his account remain here in arms on the water of the Ganges; let all my servants remain near Gunga, lining the banks of the river. Let the strong keepers of the river, who feed on flesh, roots, and fruits, remain here:—let a multitude of fishermen, young, stout and armed, the crews of five hundred boats, be also thus com-

नावां शतानां पञ्चानां कैवर्त्तानां शतं शतं ।
सन्नद्धानां तथा यूनां तिष्ठन्त्वित्यभ्यचोदयत् । 28 ॥
यदि तुष्टस्तु भरतो रामस्येह भविष्यति ।
इयं स्वस्तिमती सेना गङ्गामद्य तरिष्यति । 29 ॥
इत्युक्त्वोपायनं गृह्य मत्स्यमांसमधूनि च ।
अभिचक्राम भरतं निषादाधिपतिर्गुहः । 30 ॥
तमायान्तन्तु सम्प्रेक्ष्य सूतपुत्रः प्रतापवान् ।
भरतायाचचक्षेऽथ विनयज्ञो विनीतवत् । 31 ॥
एष ज्ञातिसहस्रेण स्थपतिः परिवारितः ।
कुशलो दण्डकारण्ये वृद्धो भ्रातुश्च ते सखा ॥

manded. If Bhuruta be pleased with Rama, the prosperous army will cross the Ganges to day." Having mentioned this plan, Gooha, the sovereign oft he Nishadas, taking fish, and honey, and flesh, went to Bhuruta. Seeing him coming, the valiant son of the charioteer, acquainted with modes of address, humbly said to Bhuruta, This Chundala, attended with his thousand kinsmen, is eminent in the knowledge of the forest of Dunduka, and is the friend of thy elder brother. Therefore, O descendant of Kakootstha, let Gooha, king of

तस्मात्पश्यतु काकुत्स्थ त्वां निषादाधिपो गुहः ।
असंशयं विजानीते यत्र तौ रामलक्ष्मणौ । 32 ॥
एतत्तु वचनं श्रुत्वा सुमन्त्राद्भरतः शुभं ।
उवाच वचनं शीघ्रं गुहः पश्यतु मामिति । 33 ॥
लब्ध्वानुज्ञां स संहृष्टो ज्ञातिभिः परिवारितः ।
आगम्य भरतं प्रह्वो गुहो वचनमब्रवीत् । 34 ॥
निष्कुटश्चैव देशोऽयं वञ्चिताश्चापि ते वयं ।
निवेदयाम ते सर्व्वं स्वके दासगृहे वस । 35 ।
अस्ति मूलफलञ्चैतन्निषादैः स्वयमर्ज्जितं ।
आर्द्रं शुष्कं तथा मांसं वन्यञ्चोच्चावचं तथा । 36 ॥

the *Nishadas*, be admitted to thy presence. He assuredly knows where *Rama* and *Lukshmuna* are." *Bhuruta* hearing this pleasing speech from *Soomuntra*, quickly replied : "Introduce *Gooha* to me." The order being given, *Gooha*, glad at heart, surrounded by his relations, approached *Bhuruta*, and making a low bow, thus addressed him : "This country is a country of groves : though taken by surprise,[1] we intreat thee to stop with all thy attendants, at thy servant's house." I have roots and fruits both fresh and dry, laid up in store through the labour of the *Nishadas*. I have also flesh, and

1 That is, "we were not previously acquainted with thy intentions."

आशंसे स्वाशिता सेना वत्स्यतीति विभावरीं ।
अर्चितो विविधैः कामैः श्वः ससैन्यो गमिष्यति । 37 ॥
एवमुक्तस्तु भरतो निषादाधिपतिं गुहं ।
प्रत्युवाच महाप्राज्ञो वाक्यं हेत्वर्थसंहितं । 38 ॥
ऊर्ज्जितः खलु ते कामैः कृतो मम गुरोः सखे ।
यो मे त्वमीदृशीं सेनामभ्यर्चयितुमिच्छसि । 39 ॥
इत्युक्त्वा स महातेजा गुहम्वचनमुत्तमं ।
अब्रवीद्भरतः श्रीमान्निषादाधिपतिं पुनः । 40 ॥
कतरेण गमिष्यामि भरद्वाजाश्रमं पथा ।
गहनोऽयं भृशान्देशो गङ्गानूपो दुरत्ययः ।
प्रत्यक्षदुःखसञ्चारो व्यालकण्टकिपादपैः । 41 ॥

whatever the woods produce. I propose that the army, well-fed, may remain here to night: to-morrow, furnished with all thou canst desire, go forward with the army." The wise Bhuruta, thus addressed, replied to Gooha, king of the Nishadas, thus giving his reasons for declining the offer: "O friend, thy kindness towards me, thy guest, is certainly great, as thou desirest to entertain so great an army as accompanies me." Bhuruta, the illutrious and fortunate, having spoken these excellent words to Gooha, the king of the Nishadas, added, "By what way shall I proceed to the hermitage of Bhurudwuja? This country is very difficult to be passed, being full of thickets and deep forests, and the shores of the Ganges marshy and flooded; every road

तस्य तद्वचनं श्रुत्वा राजपुत्रस्य धीमतः ।
अब्रवीत्प्राञ्जलिर्भूत्वा गुहो गहनगोचरः । 42 ॥
दासास्त्वनुगमिष्यन्ति धन्विनः सुसमाहिताः ।
अहञ्चानुगमिष्यामि राजपुत्र महाबल । 43 ॥
कच्चिन्न दुष्टो व्रजसि रामस्याक्लिष्टकर्मणः ।
इयन्ते महती सेना शङ्कां जनयतीव मे । 44 ॥
तमेवमभिभाषन्तमाकाश इव निर्मलः ।
भरतः श्लक्ष्णया वाचा गुहं वचनमब्रवीत् । 45 ॥
मा भूत्स कालो यत्कष्टं न मां शङ्कितुमर्हसि ।
राघवः स हि मे भ्राता ज्येष्ठः पितृसमो मम । 46 ॥

abounds with difficulties, infested with serpents, and filled with thorns and trees." Hearing these words, the wise prince, acquainted with the forest, replied with joined hands: "O valiant prince, my disciplined servants, armed with bows, shall carefully attend thee; and I will also attend thee in person. But,—art thou going in anger to Rama, the pious and unwearied ascetic? This thy great army creates fear in me." To Gooha, thus speaking, Bhuruta, pure as the æther, addressed this reply: "May the time never come in which I give him distress! Thou hast no need to fear this from me. Raghuva is my eldest brother, in my esteem equal to my father himself. I go

तं निवर्त्तयितुं यामि काकुत्स्थं वनवासिनं ।
बुद्धिरन्या न मे कार्य्या गुह सत्यं ब्रवीमि ते । 47 ॥
स तु संहृष्टवदनः श्रुत्वा भरतभाषितं ।
पुनरेवाब्रवीद्वाक्यं भरतम्प्रति हर्षितः । 48 ॥
धन्यस्त्वं न त्वया तुल्यं पश्यामि जगतीतले ।
अयत्नादागतं राज्यं यस्त्वं त्यक्तुमिहेच्छसि । 49 ॥
शाश्वती खलु ते कीर्त्तिर्लोकाननुचरिष्यति ।
यस्त्वं कृच्छ्रगतं रामं प्रत्यानयितुमिच्छसि । 50 ॥
एवं सम्भाषमाणस्य गुहस्य भरतन्तदा ॥
बभौ नष्टप्रभः सूर्य्यो रजनी चाभ्यवर्त्तत । 51 ॥

to bring back the descendant of Kak*ootstha*, residing in the forest; I assure thee, O G*ooha*, that I have no other intention." Having heard the words spoken by Bh*uruta*, G*ooha*, with joy, again replied to him: "Happy art thou! In the whole world I do not behold one equal to thee, desiring to relinquish a kingdom fallen to thee without any efforts of thine own! The fame of thee, desiring to bring back Ram*a*, who has embraced misery, will ever spread throughout the universe." While G*ooha* was thus conversing with Bh*uruta*, the light of the sun decreased, and the night approached. He, gratified by

सन्निवेश्य स तां सेनां गुहेन परितोषितः ।
शत्रुघ्नेन समं श्रीमाञ्छयनं पुनरागमत् । 52 ॥
रामचिन्तामयः शोको भरतस्य महात्मनः ।
उपस्थितो ह्यनर्हस्य धर्म्मप्रेक्षस्य तादृशः । 53 ॥
अन्तर्द्दाहेन दहनः सन्तापयति राघवं ।
वनदाहाभिसन्तप्तं गूढोऽग्निरिव पादपं । 54 ॥
प्रसूतः सर्व्वगात्रेभ्यः स्वेदं शोकाग्निसम्भवं ।
यथा सूर्य्याग्निसन्तप्तो हिमवान् प्रसुते हिमं ।
ध्याननिर्झरशैलेन विनिश्श्वसितधातुना ।
दैन्यपादपसंघेन शोकायासाधिशृङ्गिणा ।

(the behaviour of) *Gooha*, having brought in the army, rested that night with *Shutrooghna*. But unspeakable sorrow, on account of *Rama*, invaded the magnanimous *Bhuruta*, pious and hitherto unacquainted with grief. Sorrow for *Raghuva* burning within, afflicted *Bhuruta*, as a tree is consumed by a concealed fire remaining after the conflagration of the forest. A perspiration, proceeding from all the parts of his body occasioned by the fire of grief, ran down him, as the snow flows down when *Himavut* is scorched by the heat of the sun. By the mountain, the peak of which is labour and sorrow—which abounds with rocks of deep cogitation, with the minerals of sighing, with a

प्रमोहानन्तसत्त्वेन सन्तापौषधिवेणुना ।
आक्रान्तो दुःखशैलेन मज्जता कैकयीसुतः । 55 ॥
विनिश्वसन् वै भृशदुर्म्मनास्ततः प्रमूढसंज्ञः परमापदङ्गतः ।
शमं न लेभे हृदये ज्वरार्द्दितो नरर्षभो यूथहतो यथर्षभः । 56 ॥
गुहेन सार्द्धं भरतः समागतो महानुभावः सजनः समाहितः ।
सुदुर्म्मनास्तं भरतस्तदा पुनः शनैः समाश्वासयदग्रजम्प्रति । 57 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे चतुःषष्टितमः सर्गः ॥

multitude of the trees of wretchedness—with innumerable animals of consternation—with the medicinal herbs and shrubs of affliction,[1]—by this ponderous mountain was the son of Kikeyee overwhelmed. Sighing with unspeakable distress, almost bereft of reason, he, like a bull driven out from the herd, felt deprived of all rest. Bhuruta, of subdued passions and enlarged mind, but sad at heart, attended by his army, having thus met Gooha, he again gently consoled Bhuruta, respecting his elder brother.

End of the Sixty-fourth Section.

1 This curious allegory is another instance of Hindoo taste and imagery ; as such, a literal translation of it is retained.

स तु वाष्पसमाकीर्णो गुहो ज्ञातिगणान्वितः ।
रुदन्तं दुःखसन्तप्तं बद्धाञ्जलिरभाषत । 1 ॥
इक्ष्वाकुवंशसदृशं व्याहृतं भरत त्वया ।
अनुरूपं गुणानाञ्च श्रुतस्य यशसश्च ते । 2 ॥
यस्य त्वं तस्य शौटीरो गुणज्ञो बन्धुरीदृशः ।
धन्यश्चासौ मम सखा राघवः प्रियबान्धवः ।
यस्त्वं लब्धश्रियं त्यक्त्वा निर्गुणामिव योषितं ।
वनादुपवर्त्तयितुं यासि भ्रातरमग्रजं ।

SECTION LXV.

Suffused with tears, *Gooha*, surrounded by his relatives, joined his hands, and thus addressed the weeping, afflicted Bhuruta: "O Bhuruta, what has been spoken by thee, is like (the language) of one of *Kukootstha's* race, and is consistent with thy noble qualities, thy high character, and the doctrine of the *veda*. Great is the happiness of that man whose thus highly accomplished friend thou art! Happy is my companion and beloved friend Raghuva! seeing thou abandonest, like a worthless woman, thy good fortune, of which thou wast in possession; and goest to bring back from the forest thy elder brother!

ईदृशं सौहृदं लोके दुर्ल्लभं यादृशं त्वयि ।
राघवस्त्विति धर्म्मज्ञ सत्यं यस्मिन् प्रतिष्ठितं ॥ 3 ॥
यः पितुर्व्वचनं कुर्व्वन् जनन्याश्च तव प्रभो ।
सभार्य्यः सह च भ्रात्रा प्रविष्टो निर्ज्जनं वनं ।
तस्य विक्रमयुक्तस्य धैर्य्ययुक्तस्य धीमतः ।
अनुरूपो गुणानां त्वं भ्राता राजीवलोचन ॥ 4 ॥
एवमुक्तस्तु भरतो राजपुत्रो गुहेन सः ।
प्रत्युवाच गुहं धीमान् सान्त्वपूर्व्वमिदम्वचः ॥ 5 ॥
अनेनैवाभिधानेन अनुरागहितेन च ।
पूजितश्चार्च्चितश्चास्मि परितुष्टश्च ते गुह ॥ 6 ॥

O thou acquainted with the duties of life! such friendship is scarcely to be found in the universe as thou shewest towards Raghuva, in whom truth is predominant,— who, to fulfil the word of his father and of thy mother, has entered the desert wilderness with his spouse and his brother. Thou whose eyes resemble the water-lily! thou art the exact resemblance of that powerful, self-subdued, and wise one, thy brother!" Bhuruta, the prince, thus addressed by the wise Gooha, replied in these pleasing words: "O Gooha, I am welcomed, honoured, and gratified by this discourse, and these testimonies of regard. I want to hear particularly from thee—tell me with genu-

तत्त्वन्तु श्रोतुमिच्छामि वक्तव्यं खलु नानृतं।
यस्मिन्देशे वनं गच्छन्नुषितो मम बान्धवः। 7 ॥
सुखानामुचितो नित्यमसुखानाञ्च नोषितः।
रामो राजीवताम्राक्षो मैथिल्या सह सीतया।
भ्रातृस्नेहादनुगतः पृच्छतो यः सबान्धवः।
सौमित्रिर्लक्ष्मणो नाम स कस्मिन् परिवृत्तवान्। 8 ॥
क्व रामः शयितो रात्रौ क्व स्थितः सीतया सह।
धर्म्मज्ञो लक्ष्मणः श्रीमान् कुत्राप्यासीन्नरर्षभः। 9 ॥
कां कथां कृतवान् वीरः किमासीत्तस्य भोजनं।
मत्पूर्व्वः शयितः कस्मिन्देशे क्षितिधरोपमः। 10 ॥

ine sincerity, in what place my dear friend, constantly worthy of every pleasure yet far from pleasure, was lodged when going to the forest. Where did the lotos-eyed Rama lodge, together with the Mitilean Seeta, and his genuine friend Lukshmuna, the son of Soomitra, following him through fraternal affection? Where did Rama lodge at night? Where did he sit with Seeta? and where, the chief of men, the prosperous Lukshmuna, versed in sacred duties? What words did the hero speak? What did he eat? In what place was my elder brother, the resemblance of a mountain, laid? My

अस्मिन् किलेङ्गुदीमूले भ्राता मे सह सीतया ।
सुप्तवान्रजनीमेकां शरीरेण न चक्षुषा । 11 ॥
त्वं किलास्याविदूरस्थो धनुष्पाणिः सलक्ष्मणः ।
तां निशां जागरितवान् सूतश्च रथसारथिः ।
एतदाख्याहि मे सर्व्वं यथावत्परिपृच्छतः ।
तस्य देवप्रभावस्य राघवस्य विचेष्टितं । 12 ॥
एतत्तु वचनं श्रुत्वा भरतस्य महात्मनः ।
अब्रवीत्प्राञ्जलिर्व्वाक्यं गुहो गहनगोचरः । 13 ॥
रामलक्ष्मणयोस्तत्र यद्वृत्तं तदप्रोचतः ।
आचचक्षेऽथ सद्भावं ततस्तस्य महात्मनः । 14 ॥

brother with Seeta, reposed certainly at the root of this *Ingoodee* tree, resting for one night his body but not his eyes. Assuredly the great archer, with Lukshm*una* and the charioteer, spent that night awake not far off from hence. Relate to me, asking thus, the whole of what was done by the divine Ragh*uva*." G*ooha*, acquainted with the forest, hearing these words of the magnanimous Bh*uruta*, with joined hands related to Bh*uruta*, of unmeasurable excellence, the virtuous demeanor, and the whole of the conduct of Ram*a* and Lukshm*una* while with him: "The valiant Lukshm*una*, affectionate

भरतस्याप्रमेयस्य गुहः स वनगोचरः ।
शक्रचापनिभं चापं प्रगृह्य स महाभुजः ।
जजागार स्वयं रात्रिं लक्ष्मणो भ्रातृवत्सलः । 15 ॥
तं जाग्रतं गुणैर्युक्तं वरचापेषुधारिणं ।
भ्रातृगुप्त्यर्थमत्यन्तमहं लक्ष्मणमब्रवं । 16 ॥
इयं तात सुखा शय्या त्वदर्थमुपकल्पिता ।
पर्य्याश्वसिहि सौम्यास्यां सुखं राघवनन्दन । 17 ॥
उचितो ऽयं जनः सर्व्वो दुःखानां त्वं सुखोचितः ।
गुप्त्यर्थं जागरिष्यामि काकुत्स्थस्य निशामिमां । 18 ॥
न हि रामात्प्रियतरो ममास्ति भुवि कश्चन ।
मोत्सुको भूर्ब्रवीम्येतदहं सत्यं तवाग्रतः । 19 ॥

to his brother, holding a bow resembling that of *Indra*, kept awake all that night. I then said to Lukshm*una* the accomplished, keeping watch and holding a bow and arrows for the preservation of his brother, 'O my lord! the joy of R*ughoo's* race! this soft couch is prepared for thee; sleep thereon at ease: I am a man accustomed to all kinds of hardships; thou art worthy of ease: I will keep awake to watch Kak*oo*tsth*a* this night. There is no one in the universe dearer to me than Ram*a*. Be quite at ease:—I speak truth in thy presence, from his favour I expect vast renown in this world; an increase to me of virtue and wealth and every object of desire in an unparalelled degree!

अस्य प्रसादादाशंसे लोके ऽस्मिन् सुमहद्यशः ।
धर्म्मावाप्तिञ्च विपुलामर्थकामौ च केवलौ । २० ॥
सो ऽहं प्रियसखं रामं शयानं सह सीतया ।
रक्षिष्यामि धनुष्पाणिः सर्व्वैः स्वैर्ज्ञातिभिर्वृतः । २१ ॥
न हि मे ऽविदितं किञ्चिद्वने ऽस्मिंश्चरतः सदा ।
चतुरङ्गं ह्यपि बलं प्रसहेम वयं युधि । २२ ॥
एवमस्माभिरुक्तेन लक्ष्मणेन महात्मना ।
अनुनीता वयं सर्व्वे धर्म्ममेवानुपश्यता । २३ ॥
कथं दासरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुं जीवितानि सुखानि वा । २४ ॥

Attended by all my relatives, I, with my bow in my hand, will keep watch over my beloved friend Ram*a*, reposing with Seeta. Nothing in this forest is unknown to me who constantly traverse it; therefore is it that I can meet in battle a completely organized army.' By Luk*sh*mun*a*, steadily fixed on virtue, and thus addressed by us, were we in return thus supplicated: 'While the son of Dush*a*-ruth*a* is sleeping on the ground with Seeta, how can sleep or any of the comforts of life be enjoyed by me? Behold, O Gooh*a*,

यो न देवासुरैः सर्व्वैः शक्यः प्रसहितुं युधि ।
तं पश्य गुह संविष्टं तृणेषु सह सीतया ॥ २५ ॥
महता तपसा लब्धो विविधैश्च परिश्रमैः ।
एको दशरथस्यैष पुत्रः सदृशलक्षणः ॥ २६ ॥
अस्मिन् प्रव्राजिते राजा न चिरं वर्त्तयिष्यति ।
विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति ॥ २७ ॥
विनद्य सुमहन्नादं श्रमेणोपरताः स्त्रियः ॥
निर्घोषो विरतो नूनमद्य राजनिवेशने ॥ २८ ॥
कौशल्या चैव राजा च तथैव जननी मम ।
नाशंसे यदि ते सर्व्वे जीवेयुः शर्व्वरीमिमां ॥ २९ ॥

seated with Seeta on the ground, him who is irresistible in battle to the *usooras* and the gods! By great austerities, and by various fatigues, was this son of *Dusha-rutha* obtained! When he is gone to the forest the king will not long survive, the land will assuredly soon become a widow. The women of the palace, having made a great wailing, will cease through fatigue :—the cry is perhaps this day stopped in the king's palace. But it is a great doubt whether Koushulya, and the king, and my mother will survive this

जीवेदपि च मे माता शत्रुघ्नस्यान्ववेक्षया ।
दुःखिता या हि कौशल्या वीरसूर्व्विनशिष्यति । ३० ॥
अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथं ।
राज्ये राममनिक्षिप्य पिता मे विनशिष्यति । ३१ ॥
सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते ।
प्रेतकार्य्येषु सर्व्वेषु संस्करिष्यन्ति भूमिपं ।
रम्यचत्वरसंस्थानां सुविभक्तमहापथां । ३२ ॥
हर्म्म्यप्रासादसम्पन्नां सर्व्वरत्नविभूषितां ।
गजाश्वरथसम्बाधां तूर्य्यनादविनादितां ।
सर्व्वकल्याणसम्पूर्णां हृष्टपुष्टजनाकुलां ।३३॥

night. Should my mother survive, supported by the expectation of seeing *Shutrooghna*, the afflicted K ushulya, who brought forth the hero, will doubtless perish. All is gone! all is gone! Disappointed of the desire of his heart in not having placed *Rama* in the kingdom, my father will surely perish. That time being arrived, pious persons will perform for the king my departed father, all the funeral ceremonies required for departed souls: and people will walk at large about my father's royal city, adorned with pleasant courts and open places,—with streets well laid out, and palaces and temples; crowded with elephants, horses, and chariots, and gladdenned by

आरामोद्यानसम्पूर्णां समाजोत्सवशालिनीं ।
सुखिता विचरिष्यन्ति राजधानीं पितुर्म्मम ।
अपि सत्यप्रतिज्ञेन सार्द्धं कुशलिना वयं । 34 ॥
निवृत्ते समये ह्यस्मिन् सुखिताः प्रविशेमहि ।
परिदेवयमानस्य तस्यैवं हि महात्मनः ।
तिष्ठतो राजपुत्रस्य शर्व्वरी सात्यवर्त्तत । 35 ॥
प्रभाते विमले सूर्य्ये कारयित्वा जटावुभौ ।
अस्मिन् भागीरथीतीरे सुखं सन्तारितौ मया । 36 ॥
जटाधरौ तौ द्रुमचीरवाससौ महाबलौ कुञ्जरयूथपोपमौ ।
वरेषुधीचापधरौ परन्तपौ व्यपेक्षमाणौ सह सीतया गतौ । 37 ॥

the sound of trumpets and other instruments of music—furnished also with pleasure grounds, and gardens—filled with every kind of happiness, and abounding with well-fed and happy citizens, disposed for society and conviviality! We also (should all be well) when this term is expired, may, with the vow-performing and serene hero, once more enter therein!" In this manner passed away the night of that great prince, thus standing and lamenting. When the clear morning came, and the sun appeared, these two youthful ascetics, in their bark dress, heroic, resembling the chief elephants of a herd—bearing excellent quivers and bows—the distressers of enemies, looking forward (to the end of their exile) departed with Seeta: having both

गुहस्य वचनं श्रुत्वा भरतो भृशमप्रियं ।
ध्यानं जगाम तत्रैव यत्र तत् श्रुतमप्रियं । 38 ॥
सुकुमारो महासत्त्वः सिंहस्कन्धो महाभुजः ।
पुण्डरीकविशालाक्षस्तरुणः प्रियदर्शनः ।
प्रत्याश्वस्य मुहूर्त्तन्तु कालं परमदुर्म्मनाः । 39 ॥
ससाद सहसा तोत्त्रैर्हृदि विद्ध इव द्विपः ।
भरतं मूर्च्छितं दृष्ट्वा विवर्णवदनो गुहः ।
बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः । 40 ॥
तदवस्थन्तु भरतं शत्रुघ्नोऽनन्तरस्थितः ।
परिष्वज्य रुरोदोच्चैर्विसंज्ञः शोककर्षितः । 41 ॥

caused their hair to be matted, they were conveyed by me in safety over this river Bhagee-*ruthee*." *Bhuruta* hearing the plaintive tale of *Gooha*, fell into deep cogitation on the spot where the painful tale was related. The tender prince, that great personage, of brawny arm, whose shoulders resembled those of the lion, and his eyes the lotus; young and beautiful, yet sad of heart, sighing, at length sunk down on the earth like an elephant pierced to the heart. *Gooha*, with changed countenance, seeing *Bhuruta* deprived of sensation, was moved as a tree shaken by an earthquake. *Shutrooghna*, who stood near, embracing *Bhuruta* in this condition, wept aloud, convulsed with distress and almost bereft of reason. Then all the mothers of *Bhuruta*, emaciated with

ततः सर्व्वाः समापेतुर्म्मातरो भरतस्य ताः ।
उपवासकृशा दीना भर्त्तृव्यसनकर्षिताः ।
ताश्च तं पतितं भूमौ रुदन्त्यः पर्य्यवारयन् । ४२॥
कौशल्या त्वनुसृत्यैनं दुर्म्मनाः परिषस्वजे ।
वत्सला स्वं यथा वत्समुपगुह्य तपस्विनी ॥
परिपप्रच्छ भरतं रुदन्ती शोकलालसा । 43 ॥
पुत्र व्याधिर्न ते कच्चिच्छरीरं प्रतिबाधते ।
अस्य राजकुलस्याद्य त्वदधीनं हि जीवितं । 44 ॥
त्वां दृष्ट्वा पुत्र जीवामि रामे सभ्रातृके गते ।
वृत्ते दशरथे राज्ञि राम एकस्त्वमद्य नः । 45 ॥

fasting, wretched, consumed by sorrow for their deceased lord came, and weeping, surrounded the hero fallen to the earth. The pious Koushulya, going to him wounded with grief, embraced him affectionately, straining him to her bosom as though he had been her own son; and weeping, deeply penetrated with sorrow, asked Bhuruta: "O son, has any pain seized thy body? The life of this royal family this day depends on thee. Since Rama is gone to the wood, we live, O son! if we behold thee. King Dusha-rutha being dead, Rama and thou art this day the same to us. O son! hast thou heard

कच्चिन्न लक्ष्मणे पुत्र श्रुतं ते किञ्चिदप्रियं ।
पुत्रे वा ह्येकपुत्रायाः सहभार्य्ये वनं गते । 46 ॥
स मुहूर्त्तं समाश्वास्य रुदन्नेव महायशाः ।
कौशल्यां परिसान्त्व्येदं गुहं वचनमब्रवीत् । 47 ॥
भ्राता मे क्वावसद्रात्रिं क्व सीता क्व च लक्ष्मणः ।
अस्वपच्छयने कस्मिन् किं भुक्त्वा गुह शंस मे । 48 ॥
सोऽब्रवीद्भरतं हृष्टो निषादाधिपतिर्गुहः ।
यद्विधं प्रतिपेदे च रामे प्रियहितेऽतिथौ । 49 ॥
अन्नमुच्चावचं भक्ष्यं फलानि विविधानि च ।
रामायाभ्यवहारार्थं बहुशोऽपहृतं मया । 50 ॥

any thing unwelcome about Lukshmuna? or about the son of hopeless me! whose only child is gone to the forest with his spouse?" The renowned one, sighing for a time, at length, weeping, comforted Koushulya, and again thus addressed Gooha: "O Gooha! where did my brother pass the night? where, Seeta? and where, Lukshmuna? O Gooha! tell me what he ate, and on what bed he slept." Gooha, king of the Nishadas, glad, related to Bhuruta how he had entertained his beloved guest, Rama: "Various kinds of rice, and of other food, and fruits in great variety, were brought by me for Rama's entertainment. Rama, the truly valiant, accepted the whole; but recollect-

तत्सर्व्वम्प्रत्यनुज्ञासीद्रामः सत्यपराक्रमः ।
न हि तत्प्रत्यगृह्णात्स क्षेत्रधर्म्ममनुस्मरन् । 51 ॥
न ह्यस्माभिः प्रतिग्राह्यं सखे देयन्तु सर्व्वदा ।
इति तेन वयं सर्व्वे अनुनीता महात्मना । 52 ॥
लक्ष्मणेन यदानीतं पीत्वा वारि महात्मना ।
औपवास्यं तदाकार्षीद्राघवः सह सीतया । 53 ॥
ततस्तु जलशेषेण लक्ष्मणोऽप्यकरोत्तदा ।
वाग्यतास्ते त्रयः सन्ध्यां समुपासत संहिताः । 54 ॥
सौमित्रिस्तु ततः पश्चादकरोत् स्वास्तरं शुभं ।
स्वयमानीय बर्हींषि क्षिप्रं राघवकारणात् । 55 ॥

ing the duties incumbent on one visiting a sacred place, refused to partake of any, saying, 'O friend! what is presented by thee must not (in our present circumstances) be accepted by us.' Thus were we all humbly addressed by that magnanimous one. Having[1] drank water which was brought by the great Lukshm*u*n*a*, Raghuv*a* observed a fast with Seeta. Lukshm*u*n*a*, taking the water which he had left, also abstained from food, and the three, (including Soom*u*ntr*a*[2]) refraining from conversation, performed their evening devotions. After this, the son of Soom*i*tra speedily made a soft bed, having himself brought koosh*a* for that purpose, on which Ram*a* sat with Seeta. Having

1 Water, betle, fruits roots, and some other things are in some cases permitted in a fast.

2 The name of Soom*u*ntr*a* is added on the authority of the Commentator. It being unlawful for a woman to perform this rite, Seeta was not included.

तस्मिन् समाविशद्रामः स्वास्तरे सह सीतया ।
प्रक्षाल्य च तयोः पादौ व्यपाक्रामत्स लक्ष्मणः । 56 ॥
एतत्तदिङ्गुदीमूलमिदमेव च तत्तृणं ।
अस्मिन्रामश्च सीता च रात्रिं तां शयितावुभौ । 57 ॥
नियम्य पृष्ठे तु तलाङ्गुलित्रवान् शरैः सुपूर्णाविषुधी परन्तपः ।
महद्धनुः सज्यमुपोह्य लक्ष्मणो निशामतिष्ठत्परितोऽस्य केवलं । 58 ॥
ततस्त्वहं चोत्तमबाणचापभृत् स्थितोऽभवं तत्र स यत्र लक्ष्मणः ।
अतन्द्रितैर्ज्ञातिभिरात्तकार्मुकैर्महेन्द्रकल्पं परिपालयन्तदा । 59 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे गुहवाक्यं नाम पञ्चषष्ठितमः सर्गः ।

washed their feet, Lukshmuna removed to a distance. This is that *Ingoodee* root, and this is the grass! On this, both Rama and Seeta reposed that night. Lukshmunu, the great archer, the distresser of enemies, stood that night gratifying Rama, with the back of the bow properly held—his fingers protected by the guard,[1] his quiver filled with arrows, and his bow in his hand perfectly ready! Thus I also stood near Lukshmuna, with an excellent bow and arrows, surrounded by my wakeful relatives, armed with their bows, and watching that great one who resembles Muhendra."

End of the Sixty-fifth Section.

1 A piece of iron or leather to preserve the hand from being injured by the bow-string.

तत् श्रुत्वा निपुणः सर्व्वं भरतः सह मन्त्रिभिः
इङ्गुदीमूलमागम्य रामशय्यामवेक्षत । १ ॥
अब्रवीज्जननीः सर्व्वा इह तस्य महात्मनः ।
शर्व्वरी शयिता भूमाविदमस्य विमर्द्दितं । २ ॥
महाराजकुलीनेन महाभागेन धीमता ।
जातो दशरथेनोर्व्यां न रामः स्वप्तुमर्हति । ३ ॥
अजिनोत्तरसंस्तीर्णे वरास्तरणसञ्चये ।
शयित्वा पुरुषव्याघ्रः कथं शेते महीतले । ४ ॥

SECTION LXVI.

Bhuruta, eminent in knowledge, having, with his counsellors, heard the whole, went to the foot of the *Ingoo*dee tree, and beheld the bed of Ram*a*. He then said to all his mothers (in-law): "This is the place pressed by that illustrious one, who passed a night here on the ground. It ill became Ram*a*, born of the great and wise D*u*sh*a*-r*u*th*a*, and descended from an illustrious race, to sleep thus on the ground! How could this chief of men, accustomed to sleep on an excellent deer's skin, and a well spread bed, sleep on the earth?" He who had always dwelt in palaces, the cupolas of which resembled

प्रासादाग्रविमानेषु वलभीषु च सर्व्वदा ।
हैमराजतभौमेषु वरास्तरणशालिषु ।
पुष्पसञ्चयचित्रेषु चन्दनागुरुगन्धिषु ।
पाण्डुराभ्रप्रकाशेषु शुकसङ्घरुतेषु च ।
प्रासादवरवर्य्येषु शीतवत्सु सुगन्धिषु ।
उषित्वा मेरुकल्पेषु कृतकाञ्चनभित्तिषु ।
गीतवादित्रनिर्घोषैर्व्वराभरणनिस्वनैः ।
मृदङ्गवरशब्दैश्च सततम्प्रतिबोधितः ।
वन्दिभिर्व्वन्दितः काले बहुभिः सूतमागधैः ।
गाथाभिरनुरूपाभिः स्तुतिभिश्च परन्तपः । 5 ॥

the chariots of the gods—vigilantly guarded—adorned with gold and silver figures of terrestrial objects, and furnished with excellent carpets—decked with bouquets of flowers [1]—perfumed with sandal wood and lignum aloes, and rendered vocal by parrots ;—palaces which at a distance resemble the bright and towering cloud ! He who was accustomed to repose in the coolest and best perfumed apartments of the chief palaces, resembling *Meroo*, with their golden walls, and to be constantly awakened by the sound of songs and music, of excellent ornaments, and the kettle drum ; and duly praised in appropriate verses by panegyrists, bands, and minstrels! This thing is to me

1 The phrase may mean, "causing surprise by garlands of flowers, or by paintings or figures of flowers."

अश्रद्धेयमिदं लोके न सत्यं प्रतिभाति मां ।
मुह्यते खलु मे भावः स्वप्नोऽयमिति मे मतिः । 6 ॥
न नूनं दैवतं किञ्चित् कालेन बलवत्तरं ।
यत्र दाशरथीरामो भूमावेवमशेत सः । 7 ॥
यस्मिन् विदेहराजस्य सुता च प्रियदर्शना ।
दयिता शयिता भूमौ स्नुषा दशरथस्य च । 8 ॥
इयं शय्या मम भ्रातुरिदमावर्त्तितं शुभं ।
स्थण्डिले कठिने सर्व्वं गात्रैर्विमृदितं तृणं । 9 ॥
मन्ये साभरणा सुप्ता सीतास्मिञ्छयने शुभा ।
तत्र तत्र हि दृश्यन्ते सक्ताः कनकबिन्दवः । 10 ॥

incredible; it resembles a dream. No instance of the power of fate can be stronger than this, in which Rama, the son of *Dusha-rutha*, was seen sleeping on the ground, and the beautiful daughter of the king of *Videha*, the beloved daughter-in-law of *Dusha-rutha*! This was my brother's bed! Here he turned and tossed himself; in this hard place the grass was pressed by his manly limbs. I imagine that here Seeta must have slept with her ornaments on,—behold here and there particles of gold! The *oottureea*[1] of Seeta is evidently imprinted

1 When the outer garment is passed over one shoulder, and under the opposite arm, twisted like a rope, and reaching to the waist, it takes the name of *oottureea*.

उत्तरीयमिहाशक्तं सुव्यक्तं सीतया तदा ।
तथा ह्येते प्रकाशन्ते शक्ताः कौशेयतन्तवः । 11 ॥
मन्ये भर्त्तुः सुखा शय्या येन बाला तपस्विनी ।
सुकुमारी सती दुखं न विजानाति मैथिली । 12 ॥
हाहतोऽस्मि नृशंसोऽस्मि यत्स भार्य्यः कृते मम ।
ईदृशीं राघवः शय्यामधिशेते ह्यनाथवत् । 13 ॥
सार्व्वभौमकुले जातः सर्व्वलोक सुखावहः ।
सर्व्वप्रियकरस्त्यक्त्वा राज्यं प्रियमनुत्तमं ।
कथमिन्दीवरश्यामो रक्ताक्षः प्रियदर्शनः ।
सुखभागी न दुःखार्हः शयितो भुवि राघवः । 14 ॥

here, for in this place the vestiges of the silk threads appear. Beloved must be that lord whose society could chase away pain from his young and tender spouse, devoted and chaste, sleeping thus on the ground! Oh! I am undone! Oh! I am a merciless wretch! on whose account Raghu*va* with his spouse slept like outcasts on the ground?—How could Raghu*va*, descended from the king of the world, the cause of happiness to all, communicating universal pleasure, blue as the cœrulean nymphæa, red eyed and beautiful, possesser of happiness, unworthy of pain, leaving the peerless kingdom, sleep on the ground? Happy is the auspiciously-marked L*u*kshm*una*, partaker of the great share, who has followed his brother Ram*a* in this

धन्यः खलु महाभागो लक्ष्मणः शुभलक्षणः ।
भ्रातरं विषमे काले यो राममनुवर्त्तते । 15 ॥
सिद्धार्था खलु वैदेही पतिं यानुगता वनं ।
वयं संशयिताः सर्व्वे दीनास्तेन महात्मना । 16 ॥
अकर्णधारा पृथिवी शून्येव प्रतिभाति मे ।
गते दशरथे स्वर्गं रामे चारण्यमाश्रिते । 17 ॥
न च प्रार्थयते कश्चिन्मनसापि वसुन्धरां ।
वने निवसतस्तस्य बाहुवीर्य्याभिरक्षितां । 18 ॥
शून्यसम्वरणारक्षामयन्त्रितहयद्विपां ।
अनावृतपुरद्वारां राजधानीमरक्षितां ।

season of adversity! Possessed of all she can wish is V*i*dehee, thus attending her husband to the forest! We are all of us wretched, bereft of that magnanimous one. Since D*u*sh*a*-*r*utha is gone to heaven, and Ram*a* has taken up his residence in the wood, the earth has been without a pilot, and in my view resembles a dreary waste. No one now desires (to possess) the earth, preserved only by the valour of his arm who dwells in the wood. Even enemies do not turn their minds towards the royal city, empty and unprotected, its horses and elephants unconfined, the doors of the houses left open, and unguarded,—its military force sad, and decayed—surrounded

अप्रहृष्टबलां न्यूनां विषमस्थामनादृतां ।
शत्रवो नाभिमन्यन्ते भक्ष्यान् विषकृतानिव । 19 ॥
अद्य प्रभृति भूमौ तु शयिष्येऽहं तृणेषु वा ।
फलमूलाशनो नित्यं जटाचीराणि धारयन् । 20 ॥
तस्याहमुत्तरं कालं निवत्स्यामि सुखं वने ।
तत्प्रतिश्रुतमार्य्यस्य नैव मिथ्या भविष्यति । 21 ॥
वसन्तं भ्रातुरर्थाय शत्रुघ्नो मानुवत्स्यति ।
लक्ष्मणेन सहायोध्यामार्य्यो मे पालयिष्यति । 22 ॥
अभिषेक्ष्यन्ति काकुत्स्थमयोध्यायां द्विजातयः ।
अपि मे देवताः कुर्य्युरिमं सत्यं मनोरथं । 23 ॥

by adversity on every side—as men turn not to poisoned food. From this day, assuming the habit of a devotee, I will sleep on the earth or on a bed of grass, and feed on fruits and roots. I will cheerfully live in the forest the remainder of the term which that excellent one has to fulfil of his exile, that his promise may not be broken. Sh*utrooghna* shall dwell with me, while abiding there on account of my brother, and that great one with L*ukshmuna* shall nourish *U*yodhya. The twice-born shall instal Kak*ootstha* in *U*yodh-ya; thus let the gods accomplish the wishes of my heart. If he, intreated by me in various ways, will not return, I will spend the long term

प्रसाद्यमानः शिरसा मया स्वयं बहुप्रकारं यदि न प्रपत्स्यते ।
ततोऽनुवत्स्यामि चिराय राघवं वने चिरं नार्हति मामुपेक्षितुं । २४ ।
व्युष्य रात्रिन्तु तत्रैव गङ्गाकूले स राघवः ।
कल्यमुत्थाय शत्रुघ्नमिदम्वचनमब्रवीत् । २५ ॥
शत्रुघ्नोत्थाय किं शेषे निषादाधिपतिं गुहं ।
शीघ्रमानय भद्रन्ते तारयिष्यति वाहिनीं । २६ ॥
जागर्मि नाहं स्वपिमि तथैवार्य्यं विचिन्तयन् ।
इत्येवमब्रवीद्भ्राता शत्रुघ्नो विप्रचोदितः । २७ ॥
इति सम्वदतोरेवमन्योन्यं नरसिंहयोः ।
आगम्य प्राञ्जलिः काले गुहो वचनमब्रवीत् । २८ ॥

with him in the wood—But how can he reject my suit?" This descendant of Raghuva, thus passing that night on the banks of the Ganges, rose on the morrow, and thus addressed *Shutrooghna*: "Good attend thee, O *Shutrooghna*! arise: Why sleepest thou? Quickly bring *Gooha*, king of the *Nishadas*: he will convey us over the river." *Shutrooghna*, his brother, thus urged forward, replied, "I am awake. I am unable to sleep through ruminating on that excellent one." *Gooha*, approaching these two, the chiefs of men who were now conversing, with joined hands, said, "O descendant

कच्चित्सुखं नदीतीरेऽवात्सीः काकुत्स्थ शर्व्वरीं ।
कच्चिच्च सहसैन्यस्य तव नित्यमनामयं ।२९॥
गुहस्य तत्तु वचनं श्रुत्वा स्नेहादुदीरितं ।
रामस्यानुवशो वाक्यं भरतोऽपीदमब्रवीत् ।३०॥
सुखा न शर्व्वरी धीमन् पूजिताश्चापि ते वयं ।
गङ्गान्तु नौभिर्ब्बह्वीभिर्द्दासाः सन्तारयन्तु नः ।३१॥
ततो गुहः सन्त्वरितः श्रुत्वा भरतशासनं ।
प्रति प्रविश्य नगरं तं ज्ञातिजनमब्रवीत् ।३२॥
उत्तिष्ठत प्रबुध्यध्वं भद्रमस्तु हि वः सदा ।
नावः समुपकर्षध्वं तारयिष्यामि वाहिनीं ।३३॥

of *Kukootstha*, hast thou had a pleasant night on the bank of the river? art thou in health with thy army?" Hearing these words of *Gooha*, uttered with such affection, *Bhuruta*, devoted to Rama, replied, "We have had a pleasing night, we have been highly honoured by thee. Now let thy servants in numerous boats convey us over the Ganges." Hastened by the command of *Bhuruta*, *Gooha*, entering the city, spake thus to his relatives, "Arise, awake: may good always attend you: bring boats, I will convey (my friends) over the river." They, thus addressed, speedily arising, at the

ते तथोक्ताः समुत्थाय त्वरिता राजशासनात्।
पञ्च नावां शतान्येव समानिन्युः समन्ततः।
अन्याः स्वस्तिकविज्ञेया महाघण्टाधराधराः।
शोभमानाः पताकिन्यो युक्तवाहाः सुसंहताः। 34 ॥
ततः स्वस्तिकविज्ञेयां पाण्डुकम्बलसम्वृतां।
सनन्दिघोषां कल्याणीं गुहो नावमुपाहरत्। 35 ॥
तामारुरोह भरतः शत्रुघ्नश्च महाबलः।
कौशल्या च सुमित्रा च याश्चान्या राजयोषितः।
पुरोहितश्च तत्पूर्वं गुरवो ब्राह्मणाश्च ये।
अनन्तरं राजदारास्तथैव शकटापणाः। 36 ॥

king's command, brought five hundred boats from all sides, with others distinguished[1] by their resembling temples, and being adorned with flags and with great bells; splendid, furnished with excellent oars and rowers. Then *Gooha* brought one of these, the room erected on which resembled a temple, and was lined with white, and filled with a band of joyful musicians: On that ascended *Bhuruta*, and the valiant *Shutrooghna*, with *Koushulya*, *Soomitra*, and all the widows of the king; first after them the priest, the spiritual preceptors, and the brahmuns; then followed the female attendants, and the baggage which had been brought on carts. The noise of those burning the

1 According to some, known by the name *swustika*. *Swustika* is a temple of a peculiar make.

आवासमादीपयतां तीर्थं चाप्यवगाहतां ।
भाण्डानि चाददानानां घोषस्तु दिवमस्पृशत् । 37 ॥
पताकिन्यस्तु ता नावः स्वयं दासैरधिष्ठिताः ।
वहन्त्यो जनमारूढं तदा सम्पेतुराशुगाः । 38 ॥
नारीणामभिपूर्णास्तु काश्चित् काश्चित्तु वाजिनां ।
काश्चित्तत्र वहन्ति स्म यानयुग्मं महाधनं । 39 ॥
तास्तु गत्वा परं तीरमवरोप्य च तं जनं ।
निवृत्ताः काण्डचित्राणि क्रियन्ते दासबन्धुभिः । 40 ॥
सवैजयन्तास्तु गजा गजारोहैः प्रचोदिताः ।
तरन्ति स्म प्रकाशन्ते सपक्षा इव पर्व्वताः । 41 ॥

temporary dwellings which they had just occupied[1]—of these plunging into the sacred river, and of the attendants carrying their baggage to the boats, ascended even to the sky. Adorned with flying streamers, the boats on which the servants had ascended, sailing swiftly, conveyed those on them over the river, some being filled with women, others with horses, and others with carriages, cattle, and treasure. Coming to the other side of the river, they landed the people and returned; the servants and friends amusing themselves by playing in the water. The elephants furnished with flags, driven by the teers crossed over, appearing like winged mountains[2] Some crossed

1 It is stated in the commentary to be the duty of an army to burn the temporary dwellings which they have just occupied, before they proceed on their march. 2 All mountains, according to the *Pooranas*, were originally furnished with wings; but were shorn of them by *Indra*.

नावस्थास्तेरुस्त्वन्ये प्लवैस्तेरुस्तथापरे ।
अन्ये कुम्भघटैस्तेरुरन्ये तेरुश्च बाहुभिः । 42 ॥
सा पुण्या ध्वजिनी गङ्गा दासैः सन्तारिता स्वयं ।
मैत्रे मुहूर्त्ते प्रययौ प्रयागवनमुत्तमं । 43 ॥
आश्वासयित्वा च चमूं महात्मा निवेशयित्वा च यथोपजोषं ।
द्रष्टुं भरद्वाजमृषिप्रवर्य्यमृत्विक्सदस्यैर्भरतः प्रतस्थे । 44 ॥
स ब्राह्मणस्याश्रममभ्युपेत्य महात्मनो देवपुरोहितस्य ।
ददर्श रम्योटजवृक्षदेशं महद्वनं विप्रवरस्य रम्यं । 45 ॥
भरद्वाजाश्रमं गत्वा क्रोशादेव नरर्षभः ।
जनं सर्व्वमवस्थाप्य जगाम सह मन्त्रिभिः ।

over on boats, some on rafts, and others upon jars and pitchers, while some swam over with their hands. The army, thus conveyed over the sacred Ganges by the servants of *Gooha*, went in three *moohoortas*[1] to the forest of *Pruyaga*. The magnanimous *Bhuruta*, having encouraged the army, and caused them to encamp at ease, went with the priest and the guardians of the statutes,[2] to see *Bhurudwuja*, the chief of sages. Going to the hermitage of that great brahm*un*, the priest of the gods, he beheld the delightful wood, full of huts made of leaves. Having gone a kross on the way to the hermitage of *Bhurudwuja*, that great one, leaving the army, went on with the

1 A *moohoorta* is the fifteenth part either of a natural day or a night, being somewhat less than an English hour. 2 Persons who stand by at a sacrifice and direct the ceremonies in conformity to the statutes.

पद्भ्यामेव स धर्म्मात्मा न्यस्तशस्त्रपरिच्छदः ।
वसानो वाससी क्षौमे पुरोधाय पुरोहितं ।
ततः सन्दर्शने तस्य भरद्वाजस्य राघवः ।
मन्त्रिणस्तानवस्थाप्य जगामनुपुरोहितं । 46 ॥
वशिष्ठमथ दृष्ट्वैव भरद्वाजो महातपाः ।
सञ्चचालासनात्तूर्णं शिष्यानर्घ्यमिति ब्रुवन् । 47 ॥
समागम्य वशिष्ठेन भरतेनाभिवादितः ।
अबुध्यत महातेजाः सुतं दशरथस्य तं । 48 ॥
ताभ्यामर्घ्यञ्च पाद्यञ्च दत्वा पश्चात् फलानि च ।
आनुपूर्व्या च धर्म्मज्ञः पप्रच्छ कुशलं कुले । 49 ॥

counsellors alone. The pious one, laying aside his arms and ornaments, put on two silken garments, and went on foot, preceded by the priest. Then the descendant of *Rughoo*, seeking an interview with *Bhurudwuja*, left the counsellors, and followed the priest. The great *Bhurudwuja* seeing *Vushishtha*, rose from his seat, and commanded his disciples to bring the *urghya*. Saluted in the most respectful manner by *Vushishtha* and *Bhuruta* just arrived; and understanding the latter to be the son of *Dusha-rutha*, the great sage, presented them with the *urghya*, and water for their feet, and refreshed them with fruits. The sage, acquainted with the rules of duty, then enquired of them separately respecting their welfare, and afterward about *Uyodhya*, the

अयोध्यायां बले कोषे मित्रेष्वपि च मन्त्रिषु ।
जानन्दशरथं वृत्तं न राजानमुदाहरत् । 50 ॥
वशिष्ठो भरतश्चैनं पप्रच्छतुरनामयं । ॥
शरीरे ऽग्निषु शिष्येषु वृक्षेषु मृगपक्षिषु । 51 ॥
तथेति तु प्रतिज्ञाय भरद्वाजो महायशाः ।
भरतं प्रत्युवाचेदं राघवं स्नेहबन्धनात् । 52 ॥
किमिहागमने कार्य्यं राज्यं तव प्रशासतः ।
एतदाचक्ष्व सर्व्वं मे न मे हि शुध्यते मनः । 53 ॥
सुषुवे यममित्रघ्नं कौशल्यानन्दवर्द्धनं ।
भ्रात्रा सह सभार्य्यो यश्चिरं प्रव्राजितो वनं ॥ 54 ।

army, the treasury, the associates and counsellors of the king; but knowing Dusha-rutha to be dead, he enquired nothing respecting him. Vushishtha and Bhuruta enquired in return about his health, the state[1] of his body, his sacred fires, his disciples, and the trees, beasts, and birds with which he was surrounded. Being informed respecting the whole, the renowned Bhuru-dwuja, through affection for Raghuva, said to Bhuruta, "What is the occasion of thy coming hither who art the governor of a kingdom? Tell me all: in this affair my mind is not quite clear; the renowned one, the son of Koushulya, the destroyer of his enemies, the increaser of joy, is sent to the forest with his brother and his spouse for a long period, being destined thereto by

1 Whether his body was wasted or not by his austerities.

नियुक्तः स्त्रीनिमित्तेन पित्रा योऽसौ महायशाः ।
वनवासी भवस्वेति समाः किल चतुर्दश ॥ 55 ।
कच्चिन्न तस्यापापस्य पापं कर्त्तुमिहेच्छसि ।
अकण्टकं भोक्तुमना राज्यं तस्यानुजस्य च ॥ 56 ।
एवमुक्तो भरद्वाजं भरतः प्रत्युवाच ह ।
पर्य्यश्रुनयनो दुःखाद्वाचा संसज्जमानया ॥ 57 ॥
हतोऽस्मि यदि मामेवं भगवानभिमन्यते ।
मत्तो न दोषमाशङ्के मैवं मामनुशाधि हि ॥ 58 ।
न चैतदिष्टं माता मे यदवोचन्मदन्तरे ।
नाहमेतेन तुष्टश्च न तद्वचनमाददे ॥ 59 ।

his father, for the sake of a woman, with the injunction, 'be thou a resident in the forest for fourteen years.' What! dost thou, desirous of securely enjoying the kingdom, desire to perpetrate the crime of fratricide?" *Bhuruta*, thus addressed, with flowing tears replied to *Bhurudwuja*, in words carefully arranged: "O divine one, I am ruined, if thou think thus of me! I am conscious that such a crime can never proceed from me—do not charge me thus. The thing which my mother has done on my account, is not approved by me. It is not pleasing to me, nor have I ever consented to that word. I am going

अहन्तु तं नरव्याघ्रमुपयातः प्रसादकः ।
प्रति नेतुमयोध्यायां पादौ चास्याभिवन्दितुं । 60 ॥
त्वं मामेवं गतं मत्वा प्रसादं कर्त्तुमर्हसि ।
शंस मे भगवन्रामः क्व सम्प्रति महीपतिः ॥ 61 ॥
वशिष्ठादिभिर्ऋत्विग्भिर्याचितो भगवांस्ततः ।
उवाच तं भरद्वाजः प्रसादाद्भरतम्वचः । 62 ॥
त्वय्येतत्पुरुषव्याघ्र युक्तं राघववंशजे ।
गुरुवृत्तिर्दमश्चैव साधूनाञ्चानुयायिता ॥ 63 ॥
जाने चैतन्मनःस्थन्ते दृढीकरणमस्त्विति ।
आपृच्छे त्वां तवात्यर्थं कीर्त्तिं समभिवर्द्धयन् ।

with an intention to bring back if possible the great one to *Uyodhya*, and of bowing at his feet. It is right that thou, regarding me, come on this account, shouldst shew me favour. Tell me, O divine one, where Ram*a*, the king, is now to be found." The divine Bh*u*r*u*dw*u*j*a*, requested afterwards by V*u*shishth*a* and the other priests, graciously replied to him thus: "O great one, I know that dutiful regard to superiors, self-conquest, and the imitation of the good, are united in thee, descended from the family of R*u*ghoo. I, with a view to thy fame, asked for the purpose of making thy resolution

जाने च रामं धर्म्मज्ञं ससीतं सहलक्ष्मणं ।
अयं वसति ते भ्राता चित्रकूटे महागिरौ ॥ 64 ॥
श्वस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः ।
एतं मे कुरु सुप्राज्ञ कामं कामार्थकोविद ॥ 65 ॥
ततस्तथेत्येवमुदारदर्शनः प्रतीतरूपो भरतोऽब्रवीद्वचः ।
चकार बुद्धिञ्च महाश्रमे तदा निशानिवासाय नराधिपात्मजः ॥ 66 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे भरद्वाजाश्रमगमनो ।
नाम षट्षष्टितमः सर्गः ॥

more firm. I know *Rama*, acquainted with duty, together with Seeta and *Lukshmuna*. Thy brother dwells on the great mountain *Chitra-koota*: go thither to-morrow. To-day stay here with thy counsellors. O wise one, acquainted with all that is pleasing, do thus." Then *Bharuta*, the prince of enlarged mind, began to converse freely, having set his mind on the great hermitage for the purpose of staying there the night.

End of the sixty-sixth Section.

कृतबुद्धिं निवासाय तत्रैव स मुनिस्तदा ।
भरतं कैकयीपुत्रमातिथ्येन न्यमन्त्रयत् । 1 ॥
अब्रवीद्भरतस्त्वेनं नन्विदं भवता कृतं ।
पाद्यमर्घ्यमथातिथ्यं वने यदुपपद्यते । 2 ॥
अथोवाच भरद्वाजो भरतं प्रहसन्निव ।
जाने त्वां प्रीतिसंयुक्तं तुष्येस्त्वं येन केनचित् । 3 ॥
सेनायास्तु तवैवास्याः कर्त्तुमिच्छामि भोजनं ।
मम प्रीतिर्यथा रूपा त्वमर्हो मनुजर्षभ । 4 ॥

SECTION LXVII.

The sage then invited Bhuruta, the son of Kikeyee, determined on staying, to a repast. Bhuruta said, "What is to be obtained in the forest is already furnished by thee, namely water for our feet, *urghya*, and a hospitable reception. Bhurudwuja smiling, replied to Bhuruta, I know thee to be full of kindness; in some way or other, I will make thee happy: I wish also to entertain this thine army. O chief of men, it becomes thee to do that which I approve;

किमर्थञ्चापि निक्षिप्य दूरे बलमिहागतः ।
कस्मान्नेहोपयातोऽसि सबलः पुरुषर्षभ ॥ 5 ॥
भरतः प्रत्युवाचेदं प्राञ्जलिस्तं तपोधनं ।
न सैन्येनोपयातो ऽस्मि भगवन् भवतो भयात् ॥ 6 ॥
राज्ञा हि भगवन्नित्यं राजपुत्रेण वा तथा ।
यत्नतः परिहर्त्तव्या विषयेषु तपस्विनः ॥ 7 ॥
वाजिमुख्या मनुष्याश्च मत्ताश्च वरवारणाः ।
प्रच्छाद्य भगवन् भूमिं महतीमनुयान्ति मां ॥ 8 ॥
ते वृक्षानुदकं भूमिमाश्रमेषूटजांस्तथा ।
मा हिंस्युरिति तेनाहमायातो गुरुभिः सह ॥ 9 ॥

Why, O chief of men, art thou come leaving thy army at a distance? Why camest thou unattended by thine army?" *Bhuruta*, with joined hands, then replied to the sage, rich in sacred austerities, "O divine one, I did not bring the army near through fear of thee. Devotees are carefully to be protected in their habitations, by a king, or a king's son. Spirited horses, men, and inebriated elephants, O divine one, spreading over a vast extent of ground, follow me: that they might not injure the trees, the water, the ground, the hermitage, and the huts of leaves, I am come attended only by my preceptors.

आनीयतामितः सैन्यमित्यादिष्टो महर्षिणा ।
तथानुचक्रे भरतस्ततः प्रीतोऽभवन्मुनिः । 10 ॥
अग्निशालां प्रविश्याथ पीत्वापः परिमृज्य च ।
आतिथ्यार्थे भरद्वाजो विश्वकर्म्माणमाह्वयत् । 11 ॥
आह्वये विश्वकर्म्माणमहं त्वष्टारमेव च ।
आतिथ्यं कर्त्तुमिच्छामि तत्तु मे सम्विधीयतां । 12 ॥
आह्वये लोकपालांस्त्रीन् देवान् शक्रपुरोगमान् ।
आतिथ्यं कर्त्तुमिच्छामि तत्तु मे सम्विधीयतां । 13 ॥
प्राक्स्रोतसश्च या नद्यस्तिर्य्यक्स्रोतोवहाश्च याः ।
पृथिव्यामन्तरीक्षे च ता इहायान्तु सर्व्वशः । 14 ॥

The sage replied "Bring thy army hither." Thus commanded by the sage, *Bhuruta* brought thither the army, at which the sage was highly pleased. Entering the house where the sacred fire was kept, *Bhurudwaja*, having sipped water and wiped his lips, thus called V*ishwa*-*kurma* to provide things suitable for the entertainment: "I call the great artist V*ishwa*-*kurma*; I desire to entertain guests; let things be made ready for me. I call the three gods, the guardians[1] of the world, with Sh*ukra* at their head. I desire to entertain guests; supply me with what is necessary. Let all the rivers which run towards the east, and those which run with a tortuous course, on the earth or in the air, come hither. Let some of these flow with liquors extracted

1 *Yuma*, *Koovera*, and *Vuroona*—according to Teertha.

अन्याः स्रवन्तु मैरेयं सुरामन्याः सुनिष्ठितां ।
अपराश्चोदकं शीतमिक्षुकाण्डरसोपमं ।
आह्वये देवगन्धर्व्वान् विश्वावसुहहाहूहून् ।
तथैवाप्सरसो देवगन्धर्व्वैश्चापि सर्व्वशः ।
घृताचीमथ विश्वाचीं मिश्रकेशीमलम्बुषां ।
नागदन्ताञ्च हेमाञ्च भीमामद्रिकृतस्थलां ।
शक्रं याश्चोपतिष्ठन्ति ब्रह्माणं याश्च भामिनीः ।
सर्व्वास्तुम्बुरुणा सार्द्धमाह्वये सपरिच्छदाः । 15 ।।
वनं कुरुषु यद्दिव्यं वासोभूषणपत्रवत् ।
दिव्यनारीफलं शश्वत् तत् कौवेरमिहैव तु । 16 ।।

from fruits,[1] and from saccharine juices:[2] let others flow with cool waters, grateful as the juice of the sugar cane. I call the divine Gundhurvas, Vishwa-vusoo, Haha, and Hoohoo, together with the gods and gundhurvas in general:—I call the Upsuras, Ghrita-chee, Vishwachee, Mishra-keshee, Ulumboosha, Nagudunta, Hema, and Bheema, residing on Soomeroo. I call all these beautiful (Upsuras) who attend Shukra, and Bruhma; let them come, together with Toombooroo,[3] bringing all their implements.[4] Make a beautiful grove resembling that of Koovera, the leaves of which shall constantly be

1 Mireya signifies liquor extracted from Dhatree, (Phyllanthus emblica,) Dhatukee, Grilea tomentosa,) and other fruits or flowers. 2 Soora, signifies rum, or any other liquor distilled from saccharine juices, or honey. 3 A noted leader of music and dancing in the courts of the Hindoo gods. 4 Their instruments of music, dresses, ornaments, &c.

इह मे भगवान् सोमो विधत्तामन्नमुत्तमं ।
भक्ष्यं भोज्यञ्च चोष्यञ्च लेह्यञ्च विविधं बहु ।
विचित्राणि च माल्यानि पादपप्रच्युतानि च ।
सुरादीनि च पेयानि मांसानि विविधानि च ।
एवं समाधिना युक्तस्तेजसाप्रतिमेन च ।
शिक्षास्वरसमायुक्तं सुव्रतश्चाब्रवीन्मुनिः । 17 ॥
मनसा ध्यायतस्तस्य प्राङ्मुखस्य कृताञ्जलेः ।
आजग्मुस्तानि सर्व्वाणि दैवतानि पृथक् पृथक् । 18 ॥
मलयान्मन्दराच्चैव सेव्यः स्वेदनुदोऽनिलः ।
सुगन्धिः प्रववौ तत्र हर्षयन् सर्व्वतो जनान् । 19 ॥

beautiful ; apparel and jewels, and the fruit beautiful damsels. Let *Soma*[1] prepare food of various kinds to be eaten either by chewing, or sucking, or licking ; and let garlands be produced ready formed on the trees ; also inebriating and other liquors, and flesh of various kinds." Thus spoke, in sounds of authority,[2] the friendly and self restrained sage, clothed with unequalled energy. All those celestials then came separately into the presence of him fixed in meditation, his hands joined and his face towards the east. The fragrant zephyrs, dispelling perspiration, attendant on the sage, came thither from *Muluya* and *Mundura*, spreading joy around. The clouds poured down showers of

1 The Moon. 2 The commentator explains this word, as denoting words spoken grammatically and in conformity to certain shastras.

ततोऽभ्यवर्षयन्मेघा दिव्याः कुसुमवृष्टयः ।
देवदुन्दुभिघोषांश्च दिक्षु सर्व्वासु शुश्रुवे । ।
प्रववुश्चोत्तमा वाता ननृतुश्चाप्सरोगणाः । २० ॥
प्रजगुर्देवगन्धर्व्वा वीणाः प्रमुमुचुः स्वरान् ।
स शब्दो द्याञ्च भूमिञ्च प्राणिनां श्रवणांस्तथा ।
विवेशोच्चरितः सूक्ष्मः समो लयगुणान्वितः । २१ ॥
तस्मिन्नुपरते शब्दे दिव्ये श्रोत्रपथानुगे ।
ददर्श भरतः सर्व्वं विहितं विश्वकर्म्मणा । २२ ॥
बभूव सा समा भूमिः समन्तात्पञ्चयोजनं ।
शाद्वलैर्व्वहुभिश्छन्ना नीलवैदूर्य्यसन्निभैः । २३ ॥

flowers, and the sound of the divine d*oo*nd*oo*bhee was heard filling the air in every direction. Delightful breezes began to blow,—the *upsuras* danced,—the devas and *gundhurvas* sang, and the lutes sent forth a most melodious sound: the delicate notes uttered in sweet concord, keeping time with the dancing, entered the air, the earth, and the ears of all animated creatures. When the divine harmony, penetrating the ear, had ceased, Bh*uruta* beheld the whole of the deeds wrought by Vishwa-k*urma*. The ground for five yoz*unas* on every side became level, covered with a carpet of tender grass,

तस्मिन् विल्वाः कपित्थाश्च पनसा वीजपूरकाः ।
आमलक्यो वभूवुश्च चूताश्च फलभूषणाः ।
उत्तरेभ्यः कुरुभ्यश्च वनं दिव्योपभोगवत् । 24 ॥
आजगाम नदी सौम्या तीरजैर्वहुभिर्वृता ।
अन्याश्च वहुला नद्यो नानारसवहाः शुभाः ।
आजग्मुर्वचनात्तस्य महर्षेर्भावितात्मनः । 25 ॥
चतुःशालानि शुभ्राणि शालाश्च गजवाजिनां ।
हर्म्यप्रासादसंवाधाः प्रतोलीतोरणानि च ।
सितमेघप्रभञ्चापि राजवेश्म सुतोरणं ।

and enamelled with sapphires and onyxes. In it were *Vilwa*,[1] *Kupittha*,[2] *Punusa*,[3] Veej*a*poor*uka*,[4] Aml*u*kee,[5] and mango[6] trees, adorned with fruits. A forest abounding with enjoyments came from the regions of *Oottura-Kooroo*; as did also the excellent rivers, attended by the various productions of their banks. Many other rivers[7] also, flowing with various liquors, came at the word of the contemplative sage, with white houses of four apartments, and stables for horses and elephants, with great numbers of palaces and temples, streets, and arched gateways. Bh*uruta*, the valiant son of Kikeyee, then entered a palace splendid as a white cloud, with portals resembling those

1 Ægle marmelos. Roxb. Cratæva marmelos. Lin. 2 Feronia elephantium. Roxb. Cratæva vallanga. Lin. 3 Artocarpus integrifolia. 4 Citron. 5 Phyllanthus emblica. 6 Mangifera Indica. 7 The *Hindoos* have both male and female rivers; the first-mentioned are females, the last males.

शुक्लमाल्यकृताकारं दिव्यगन्धसमुक्षितं ।
चतुरस्रसमम्बाधं शयनासनयानवत् । 26 ॥
दिव्यैः सर्व्वरसैर्युक्तं दिव्यभोजनवस्त्रवत् ।
उपकल्पितसर्व्वान्नं धौतनिर्म्मलभाजनं ।
क्लिप्तसर्व्वासनं श्रीमच्चास्तीर्णशयनोत्तमं ।
प्रविवेश महाबाहुरनुज्ञातो महर्षिणा ।
वेश्म तद्रत्नसम्पूर्णं भरतः कैकयीसुतः । 27 ॥
अनुजग्मुश्च ते सर्व्वे मन्त्रिणः सपुरोहिताः ।
बभूवुश्च मुदा युक्तास्तं दृष्ट्वा वेश्मसन्निधिं । 28 ॥
तत्र राजासनं दिव्यं व्यजनं छत्रमेव च ।
भरतो मन्त्रिभिः सार्द्धमभ्यवर्त्तत राजवत् । 29 ॥

of a royal mansion, adorned with white garlands, and sprinkled with fragrant liquors, and with square courts, furnished with beds, couches, and vehicles, agreeable liquors of every kind, food and clothing, every kind of confections, clean dishes, and all kinds of seats, magnificent, covered with excellent carpets:—and all the counsellors followed together with the priests. Seeing the furniture of the mansion, they were highly gratified. *Bhuruta* with the counsellors now circumambulated the resplendant royal seat, the *chamura*, and the umbrella, and respectfully bowing toward the seat, to honour

आसनं पूजयामास रामायाभिप्रणम्य सः ।
बालव्यजनमादाय न्यषीदत्सचिवासने ॥ 30 ॥
आनुपूर्व्या निषेदुश्च सर्व्वे मन्त्रिपुरोहिताः ।
ततः सेनापतिः पश्चात्प्रसाद्य च न्यषीदत ॥ 31 ॥
ततः परममातिथ्यं गन्धरूपरसान्वितं ।
वशिष्ठपूर्व्वं काकुत्स्थः प्रतिजग्राह धर्म्मवित् ॥ 32 ॥
तेनैव च मुहूर्त्तेन नद्यः पायसकर्द्दमाः ।
उपातिष्ठन्त भरतं भरद्वाजस्य शासनात् ॥ 33 ॥
तासामुभयतः कूलं पाण्डुमृत्तिकलेपनाः ।
रम्याश्चावसथा दिव्या ब्राह्मणस्य प्रसादजाः ।

it as designed for Rama, he took the chamura, and placed himself on the seat of the counsellor. All the counsellors and priests seated themselves according to their respective rank, and last of all the general of the army bowing took his seat. Afterwards the pious descendant of Kukootstha began to partake of the entertainment, abounding with odors, forms, and tastes, after Vushishtha had done the same. At that instant rivers whose mud was frumenty, presented themselves to Bhuruta at the command of Bhurudwaja. On both sides were the banks plastered with white earth, and adorned with excellent houses, produced by the blessing of the brahman. At the same instant also

तेनैव च मुहूर्त्तेन दिव्याभरणभूषिताः ।
आगुर्विंशतिसाहस्रा ब्रह्मणा प्रहिताः स्त्रियः । 34 ॥
सुवर्णमणियुक्तेन प्रवालेन च शोभिताः ।
आगुर्विंशतिसाहस्राः कुवेरप्रहिताः स्त्रियः । 35 ॥
याभिर्गृहीतः पुरुषो भवत्युन्मत्तचेतनः ।
तथा विंशतिसाहस्राः स्त्रियश्च नन्दनाद्वनात् ।
नारदस्तुम्बुरुर्गार्ग्यः सुतनुः सूर्य्यवर्च्चसः ।
एते गन्धर्व्वराजानो भरतस्याग्रतो जगुः । 36 ॥
अलम्बुषा मिश्रकेशी पुण्डरीकाथ वामना ।
उपानृत्यन्त भरतं भरद्वाजस्य शासनात् । 37 ॥

came twenty thousand women adorned with excellent ornaments, sent by Bruhma; twenty thousand more adorned with gold, gems, and coral, were sent by Koovera, and twenty thousand more issued from the forest of Nunduna, accepted by whom men become transported in mind. Naruda, Toombooroo, Gargya, Sootunoo, these kings of the gundhurvas, splendid as the sun, sang before Bhuruta; and Ulumboosha, Mishra-keshee, Poondureeka, and Bamuna danced before him at the command of Bhurudwaja. All the things most esteemed among the gods, and the chief things in the forest of Chitra-rutha, appeared at Pruyaga through the power of Bhurudwaja. The

यानि माल्यानि देवेषु यानि चैत्ररथे वने ।
प्रयागे तान्यदृश्यन्त भरद्वाजस्य तेजसा । 38 ॥
विल्वा मार्द्दङ्गिका आसंश्शम्याग्राहा विभीतकाः
अश्वत्था नर्त्तकाश्चासन् भरद्वाजस्य तेजसा । 39 ॥
ततः सरलतालाश्च तिलकाः सतमालकाः ।
प्रहृष्टास्तत्र सम्पेतुः कुब्जा भूत्वाथ वामनाः । 40 ॥
शिंशपामलकी जम्बुर्याश्चान्याः कानने लताः ।
प्रमदाविग्रहं कृत्वा भरद्वाजाश्रमेऽवसन् । 41 ॥
सुरां सुरापाः पिबत पायसञ्च बुभुक्षिताः ।
मांसानि च सुमेध्यानि भक्ष्यन्तां यो यदिच्छति । 42 ॥

vilw*a* trees became performers on the *mridunga*,[1] and the v*i*bheet*uka*[2] trees beat time, while the Indian fig-trees danced, through the energy of Bhur*u*dwaj*a*. Then the S*urula*,[3] the Tal*a*,[4] the T*iluka*[5] with the T*umala*[6] and the Koobja[7] trees came thither, assuming the form of dwarfs. The Sh*i*ng-*shupa*,[8] the A*mulukee*,[9] and the Jumboo[10] trees, with the other climbing plants in the forest also, assuming the form of damsels, sat in the hermitage of Bh*urudwaja*, crying, "O ye drinkers of spirits! drink spirituous liquors. O ye hungry! eat; fill yourselves with frumenty and various kinds of juicy meats.

1 A sort of drum. 2 Terminalia Belerica. 3 This tree is not yet ascertained.
4 Borassus flabelliformis. 5 This tree is not ascertained. 6 This tree is unknown.
7 A variety of the Mesua ferœa. 8 Dalbergia sissoo. 9 Phyllanthus Emblica.
10 Eujenia Jambolifera.

उच्छाद्य स्नापयन्ति स्म नदीतीरेषु चारुषु ।
अप्येकमेकं पुरुषं प्रमदाः सप्त चाष्ट च ।
सम्वाहन्त्यः समापेतुर्नार्य्यो विपुललोचनाः । 43 ॥
परिमृज्य तदान्योन्यं पाययन्ति वराङ्गनाः ।
हयान् गजान् खरानुष्ट्रांस्तथैव सुरभेः सुतान्। 44 ॥
अभोजयन् वाहनायास्तेषां भोज्यं यथाविधि ।
इक्षूंश्च मधुलाजांश्च भोजयन्ति स्म वाहनान् । 45 ॥
इक्ष्वाकुवरयोधानां चोदयन्तो महाबलाः ।
नाश्वबन्धोऽश्वमाजानन्न गजं कुञ्जरग्रहः ।
मत्तप्रमत्तमुदिता सा चमूस्तत्र सम्बभौ । 46 ॥

On each person bathing between these delectable banks, and cleansing his person, attended seven or eight beautiful damsels with elongated eyes pressing and rubbing his body: afterward these beautiful damsels (and the men) caused each other to drink liquid honey. The keepers also duly fed the horses, the elephants, and the other beasts with sugar canes, liquors, and parched corn. The officers commanding the warlike army of the great descendant of *Ikshwakoo*, and the army in general, became now so inebriated that the grooms could not discern their horses, nor the elephant-keepers their elephants. Thus gratified with every thing they could desire, anointed with red san-

तर्पिताः सर्व्वकामैश्च रक्तचन्दनरूषिताः ।
अप्सरोगणसंयुक्ताः सैन्या वाचमुदीरयन् । 47॥
नैवायोध्यां गमिष्यामो गमिष्यामो न दण्डकं ।
कुशलं भरतस्यास्तु रामस्यास्तु सदा सुखं । 48॥
इति पादातयोधाश्च हस्त्यश्वारोहबन्धकाः ।
अनाथास्तु विधिं लब्ध्वा वाचमेतामुदीरयन् ।
सम्प्रहृष्टा विनेदुस्ते नरास्तत्र सहस्रशः ।
भरतस्यानुयातारः स्वर्गोऽयमिति चाब्रुवन् । 49 ॥
नृत्यन्तश्च हसन्तश्च गायन्तश्चैव सैनिकाः ।
समन्तात्परिधावन्ति माल्योपेताः सहस्रशः । 50 ॥

ders, and united with the *upsuras*, the soldiery exclaimed, " We will neither go to *Uyodhya*, nor to D*unduka*. Peace attend Bh*uruta*, and happiness constantly attend Ram*a*!" The warriors, the cavalry, the footmen, the riders on elephants, and the grooms having cast off all rule, thus exclaimed in this state (of dissipation). These, the followers of Bh*uruta*, filled with joy, shouted by thousands, " this is heaven." The soldiers running about in multitudes on all sides, danced, laughed, and sang with garlands on their necks. Those who had been feeding on food like ambrosia, beholding that excellent food, could

ततो भुक्तवतान्तेषां तदन्नममृतोपमं ।
दिव्यानुद्वीक्ष्य भक्ष्यांस्तानभवद्भक्षणे मतिः । 51 ॥
प्रेष्याश्चेटाश्च बध्वश्च वनस्थाश्चापि सर्व्वशः ।
बभूवुस्ते भृशं प्रीताः सर्व्वे चाहतवाससः । 52 ॥
कुञ्जराश्च खरोष्ट्राश्च गोजाविमृगपक्षिणः ।
बभूवुः सुभृतास्तत्र नान्यो ह्यन्यमकल्पयत् । 53 ॥
नाशुक्लवासास्तत्रासीन्मलिनः क्षुधितोऽपि वा ।
रजसा ध्वस्तकेशो वा नरः कश्चिदभूत्तदा । 54 ॥
शयनानि च सर्व्वाणि स्पर्द्ध्यास्तरणवन्ति च ।
आसनानि च दिव्यानि भेजिरे ते ततस्ततः । 55 ॥

scarcely refrain from gorging themselves anew. The messengers, servants, and wives of the soldiers, and those who followed the army, dressed in every kind of fine cloth, were completely filled. The elephants, horses, asses, cows, goats, sheep, deer, and birds, were also completely satisfied ; none wished for more. No one was there whose clothes were not white, no one dirty, or hungry, nor was the hair of any one defiled with dust. Multitudes of couches, furnished with excellent coverlets and rich carpets, attended here and there, wherever desired. By the side of the soldiers were wells whose

बभूवुर्बलपार्श्वेषु कूपाः पायसकर्द्दमाः ।
ताश्च कामदुघा गावो द्रुमाश्चासन्मधुस्रवाः । 56 ॥
वाप्यो मैरेयपूर्णाश्च मिष्टमांसचयैर्वृताः ।
प्रतप्तैः पैठरैश्चैव मार्गमायूरतैत्तिरैः ।
आजैश्चापि च वाराहैर्मृष्टान्नरससञ्चयैः ।
फलनिर्यूहसंसिद्धैः सूपैर्गन्धरसान्वितैः ।
पुष्पध्वजवतीः पूर्णाः शुक्लस्यान्नस्य चाभितः ।
ददृशुर्विस्मितास्तत्र नरा लौहीः सहस्रशः ।57 ॥
पात्रीणाञ्च सहस्राणि स्थालीनां नियुतानि च ।
अर्ब्बुदानि च पात्राणि शातकुम्भमयानि च ।

sediment was frumenty, cows yielding every desire of the heart, and trees dropping honey, with large oblong ponds, full of spirituous liquors, and bordered with sweetmeats and choice viands. The men beheld by thousands dishes of various metals, garnished with flowers and ornaments, and filled with venison, peacocks, partridges, mutton, and pork, accompanied with the appropriate sauces, and dressed in heated pots, or roasted on ivory spits; split peas also, well spiced, and bordered with white rice. There were thousands of plates, myriads of dishes, and millions of golden vessels, and of pots well cleansed; together with jugs, and pitchers full of curds, small lakes of butter-

स्थाल्यः कुम्भ्यः कुरम्भ्यश्च दधिपूर्णाः सुसंस्कृताः ।
यौवनस्थस्य गौरस्य कपित्थस्य सुगन्धिनः ।
ह्रदाः पूर्णा रसालस्य दध्नः श्वेतस्य चापरे ।
बभूवुः पयसश्चान्ये शर्कराणाञ्च सञ्चयाः । 58 ॥
कल्कांश्चूर्णकषायांश्च स्नानानि विविधानि च ।
ददृशुर्भाजनस्थानि तीर्थेषु सरितां नराः । 59 ॥
शुक्लानंशुमतश्चापि दन्तधावनसञ्चयान् ।
शुक्लांश्चन्दनकल्कांश्च समुद्गेष्ववतिष्ठतः ।
दर्पणान्परिमृष्टांश्च वाससाञ्चापि सञ्चयान् ।
पादुकोपानहञ्चैव युग्मान्यत्र सहस्रशः । 60 ॥

milk, three hours old, and well scented; others full of prepared buttermilk and white curds, and others filled with frumenty, having beside them large heaps of sugar. There the men saw the pulp of Myrobalons, vessels, and sweet scented powders, and various articles used in ablutions, in proper vessels at the holy place of the rivers, with great numbers of white tooth-picks with their ends bruised,[1] and powders of white sandal wood placed in sealed[2] vessels. Mirrors also, and clean garments in abundance, shoes and sandals by thousands, stibiums,[3] dishes, combs for the head and others for the beard; umbrellas,

1 For tooth-picks the *Hindoos* use a bit of any soft wood, one end of which is bruised to answer the purpose of a brush. 2 The word may also mean, marked or stamped with any figures. 3 The *unjuma* of the *Hindoos*, with which they colour the region of the eyes was long supposed to be antimony, but from recent experiments it appears to be lead ore.

आञ्जनीः कङ्कतान् कूर्च्चांश्छत्राणि च धनूंषि च । ॥
मर्म्मत्राणानि चित्राणि शयनान्यासनानि च । 61 ॥
राशयस्तत्र दृश्यन्ते ताम्बूलस्य सुगन्धिनः ।
प्रतिपानह्रदान् पूर्णान् खरोष्ट्रगजवाजिनां । 62 ॥
अवगाह्य सुतीर्थांश्च ह्रदान् सोत्पलपुष्कलान् ।
आकाशवर्णप्रतिमान् स्वच्छतोयान् सुखाप्लवान् ।
नीलवैदूर्य्यवर्णांश्च मृदून् यवससञ्चयान् ।
निर्व्वापार्थं पशूनान्ते ददृशुस्तत्र सर्व्वशः । 63 ॥
व्यस्मयन्त मनुष्यास्ते स्वप्नकल्पं तदद्भुतं ।
दृष्ट्वातिथ्यं कृतं तादृग्भरद्वाजमहर्षिणा ।
इत्येवं रममाणानां देवानामिव नन्दने । 64 ॥

bows, variegated breast-garments,[1] beds, and carpets ; heaps of betle[2] leaf of agreeable scent, and lakes full of liquors to promote digestion, also lakes into which the descent was easy, abounding with water lilies, of a sky blue colour, the waters perfectly limpid, in which it was grateful to bathe, designed for the asses, camels, elephants and horses to lave themselves : abundance of emerald and sapphire coloured tender grass, and mangers for their cattle, did they also behold there. These men astonished viewed the surprizing entertainment made by Bhu*rudwaja* the sage, as a kind of dream. Thus passed away the night of these men enjoying themselves in the pleasant

1 The word means literally a security for the breast: It may be a coat of mail, or any defensive arm or for the breast, or, a simple covering ; the latter sense seems most consistent here.
2 The leaf of the Piper betle. These leaves are chewed with betle nut, lime and spices, all over India.

भरद्वाजाश्रमे रम्ये सा रात्रिर्व्यत्यवर्त्तत ।
प्रतिजग्मुश्च ताः सर्व्वा गन्धर्व्वाश्च यथागतं ।
भरद्वाजाभ्यनुज्ञाप्य ताश्च सर्व्वा वराङ्गनाः । 65 ॥
तथैव मत्ता मदिरोत्कटा नरास्तथैव दिव्यागुरुचन्दनोक्षिताः ।
तथैव दिव्या विविधस्रगुत्तमाः पृथक्प्रकीर्णा मनुजैः प्रमर्द्दिताः ।66॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरद्वाजातिथ्यं नाम सप्तषष्टितमः सर्गः । ॥

hermitage of Bhurudwaja, like one spent by the god in Nunduna. At length, at Bhurudwaja's command, all the beautiful females, and the ghundhurvas returned as they had come. Thus also the men, heated and inebriated with liquor, and those perfumed with aloes and sandal wood; and the flowers composing the various kind of garlands, and those scattered around and trampled under foot by men, returned to their former state, as if the whole had been a dream.

End of the Sixty-seventh Section.

ततस्तां रजनीं व्युष्य भरतः सपरिच्छदः ।
कृतातिथ्यं भरद्वाजं कामादभिजगाम ह ॥ 1 ॥
तमृषिः पुरुषव्याघ्रं प्रेक्ष्य प्राञ्जलिमागतं
हुत्वाग्निहोत्रं भरतं भरद्वाजोऽभ्यभाषत ॥ 2 ॥
कच्चिदत्र सुखा रात्रिस्तवास्मद्विषये गता ।
समग्रस्ते जनः कच्चिदातिथ्ये शंस मेऽनघ ॥ 3 ॥
तमुवाचाञ्जलिं कृत्वा भरतोऽभिप्रणम्य च ।
आश्रमादुपनिष्क्रान्तमृषिमुत्तमतेजसं ॥ 4 ॥

SECTION LXVIII.

Bh*uruta*, having passed the night with his attendants, went, full of desire, to Bh*uru*dwaj*a*, who had thus entertained him. The sage Bh*uru*dwaj*a*, seeing the chief of men approaching him with hands respectfully joined, having offered his burnt-offering, thus addressed him: "Say, O sinless one, were all gratified with the entertainment given last night at my residence? Bh*uruta* joining his hands, and bowing, replied to the illustrious sage, who had come out of the hermitage, "O divine one, myself with all my army and the very

सुखोषितो ऽस्मि भगवन् समग्रबलवाहनः ।
बलवत्तर्पितश्चाहं बलवान् भगवंस्त्वया । 5 ॥
अपेतक्लमसन्तापाः सुभिक्षाः सुप्रतिश्रयाः ।
अपि प्रेष्यानुपादाय सर्व्वे स्म सुसुखोषिताः । 6 ॥
आमन्त्रये ऽहं भगवन् कामं त्वामृषिसत्तम ।
समीपं प्रस्थितं भ्रातुर्मैत्रेणेक्षस्व चक्षुषा । 7 ॥
आश्रमं तस्य धर्म्मज्ञ धार्म्मिकस्य महात्मनः ।
आचक्ष्व कतमो मार्गः कियानिति च शंस मे । 8 ॥
इति पृष्टस्तु भरतं भ्रातुर्दर्शनलालसं ।
प्रत्युवाच महातेजा भरद्वाजो महातपाः । 9 ॥

animals were made completely happy; my army and myself, O divine one, have been completely satisfied by thee. Servants and all, have been lodged in the most agreeable manner, and have lost all sense of fatigue and pain! We have been plentifully feasted, and have slept in excellent houses. I ask of thee one favour more: O divine sage! look with a friendly eye on me, departing to my brother. O thou acquainted with moral duties! tell me how far it is to the hermitage of my pious brother, and which is the way hither." The illustrious Bhurudwaja, eminent in devout austerities, thus addressed, replied in the following manner to Bhuruta desirous of seeing his brother: "At

भरतार्द्धतृतीयेषु योजनेष्वजने वने ।
चित्रकूटगिरिस्तत्र रम्यनिर्झरकाननः । 10 ।
उत्तरं पार्श्वमासाद्य तस्य मन्दाकिनी नदी ।
पुष्पितद्रुमसंच्छन्ना रम्यपुष्पितकानना । 11 ॥
अनन्तरं तत्सरितश्चित्रकूटश्च पर्व्वतं ।
तयोः पर्णकुटीन्तात तत्र तौ वसतो ध्रुवं । 12 ॥
दक्षिणेन च मार्गेण सव्यदक्षिणमेव च ।
गजवाजिसमाकीर्णां वाहिनीं वाहिनीपते । 13 ॥
वाहयस्व महाभाग ततो द्रक्ष्यसि राघवं ।
प्रयाणमिति च श्रुत्वा राजराजस्य योषितः । 14 ॥

the distance of three yoj*unas* and a half, in an uninhabited forest, is the delightful mountain, Ch*i*tr*a*-koot*a*, free from all danger. On its north side is the river[1] M*u*ndak*i*nee, overshadowed with trees, covered with blossoms, and skirted with flowery forests. O my lord, beyond that river, at the mountain Ch*i*tr*a*-koot*a*, are the two (brothers), residing in their leafy hut on the south road: Both on thy left and right lead forth thy army, O general, well furnished with elephants and horses; there, O possessor of the great share, thou wilt see Raghuv*a*." Having heard this account, the widows of the king of kings, worthy to ride in chariots, leaving their vehicles, surrounded the Brahm*una*,

1 A name of the Ganges, or G*u*nga.

हित्वा यानानि यानार्हा ब्राह्मणं पर्य्यवारयन् ।
वेपमाना कृशा दीना सह देव्या सुमित्रया । 15 ॥
कौशल्या तत्र जग्राह कराभ्यां चरणौ मुनेः ।
असमृद्धेन कामेन सर्व्वलोकस्य गर्हिता । 16 ॥
कैकेयी तत्र जग्राह चरणौ सा व्यपत्रपा ।
तम्प्रदक्षिणमागम्य भगवन्तं महामुनिं । 17 ॥
अदूराद्भरतस्यैव तस्थौ दीनमनास्तदा ।
तत्र पप्रच्छ भरतं भरद्वाजो महामुनिः ।18॥
विशेषं ज्ञातुमिच्छामि मातॄणान्तव राघव ।
एवमुक्तस्तु भरतो भरद्वाजेन धार्म्मिकः । 19 ॥

and Koushulya with Soomitra, trembling, emaciated, and wretched, laid hold of the feet of the sage. Kikeyee, despised of all on account of her vile conduct, having broken through the shame cast upon her, also laid hold of his feet, and circumambulating the divine sage, stood with a humbled mind at a small distance from Bhuruta. There Bhurudwaja, the sage, addressed Bhuruta: "I desire, O son of Rughoo, to know the particulars of thy mother's conduct." Bhuruta, the pious and eloquent, thus addressed by Bhurudwaja, joining his hands, replied, "O divine one! this wife of my

उवाच प्राञ्जलिर्भूत्वा वाक्यं वचनकोविदः ।
यामिमां भगवन्दीनां शोकानशनकर्षितां । २० ॥
पितुर्हि महिषीन्देवीन्देवतामिव पश्यसि ।
एषा तं पुरुषव्याघ्रं सिंहविक्रान्तगामिनं ।२१॥
कौशल्या सुषुवे रामं धातारमदितिर्यथा ।
अस्या वामभुजश्लिष्टा या सा तिष्ठति दुर्म्मनाः । २२ ॥
इयं सुमित्रा दुःखार्त्ता देवी राज्ञश्च मध्यमा । ।
कर्णिकारस्य शाखेव शीर्णपुष्पा वनान्तरे । २३ ॥
एतस्यास्तौ सुतौ देव्याः कुमारौ देववर्णिनौ ।
उभौ लक्ष्मणशत्रुघ्नौ वीरौ सत्यपराक्रमौ । २४ ॥

father, whom thou seest, wretched, wasted through abstinence, yet a queen, the likeness of a goddess, brought forth Rama, the chief of men, who walks with the step of a lion, as *Uditi* brought forth Dhatree.[1] She who, leaning on her left arm, stands with a sad heart, like the branch of a *Kurnikara*[2] tree in the forest, when its flowers are fallen, is the afflicted *Soomitra*, the middle wife of the king: the two sons of this queen, are the godlike *Lukshmuna*, and *Shutrooghna*, heroes of genuine prowess. She on whose account

1 *Vishnoo.* 2 Pterospermum acerifolium.

यस्याः कृते नरव्याघ्रौ वनवासमितो गतौ ।
राजा पुत्रविहीनश्च स्वर्गं दशरथो गतः ॥ 25 ॥
क्रोधनामकृतप्रज्ञां दृप्तां सुभगमानिनीं ।
ऐश्वर्य्यकामां कैकेयीमनार्य्यामार्य्यरूपिणीं ।
ममैतां मातरं विद्धि नृशंसां पापनिश्चयां ।
यतो मूलं हि पश्यामि व्यसनं महदात्मनः ॥ 26 ॥
इत्युक्त्वा नरशार्दूलो बाष्पगद्गदया गिरा ।
विनिश्वस्य स ताम्राक्षः क्रुद्धो नाग इव श्वसन् ॥ 27 ॥
भरद्वाजो महर्षिस्तं ब्रुवन्तं भरतन्तदा ।
प्रत्युवाच महाबुद्धिरिदं वचनमर्थवत् ॥ 28 ॥

the two chiefs of men have gone hence to the forest, and king *Dusha-rutha*, bereft of his son, has departed to heaven, know to be the wrathful, vain, and proud *Kikeyee*, esteeming herself highest in her husband's esteem, desirous of grandeur: a worthless woman in an excellent form! my mother, cruel, and resolved on wickedness, from whom I date the rise of my great misfortunes." Saying this, the chief of men, his words interrupted with sobs, sighing with anger, his eyes inflamed, breathed like a serpent. To *Bhuruta* speaking thus, the great sage *Bhurudwaja*, of consummate understanding, returned

न दोषेणावगन्तव्या कैकेयी भरत त्वया ।
रामप्रव्राजनं ह्येतत् सुखोदर्कं भविष्यति । 29 ॥
देवानां दानवानाञ्च ऋषीणां भावितात्मनां ।
अभिवाद्य तु संसिद्धः कृत्वा चैव प्रदक्षिणं ।
आमन्त्र्य भरतः सैन्यं युज्यतामिति चाब्रवीत् । 30 ॥
ततो वाजिरथान् युक्तान् दिव्यान् हेमविभूषितान् ।
अध्यारोहत् प्रयाणार्थं बहून् बहुविधो जनः । 31 ॥
गजकन्या गजाश्चैव हेमकक्षाः पताकिनः ।
जीमूता इव घर्मान्ते सघोषाः सम्प्रतस्थिरे । 32 ॥

this wise reply: "K*i*keyee must not be considered by thee, O Bh*u*r*u*ta, as guilty. This exiling of Ram*a* will be productive of the happiness of the gods, the dan*u*v*a*s, and the contemplative sages." Bh*u*r*u*ta, his wish accomplished, now bowing to the feet of the sage, and circumambulating him, called the army, and ordered it to be in readiness for marching. Then the various leaders, preparing for the march, mounted their excellent chariots, adorned with gold, to which the horses were yoked. Male and female elephants, furnished with golden howders[1] and beautiful flags, stood roaring, like clouds in the rainy season; various kinds of costly vehicles, great and

1 The term given to the seat girded on the back of the elephant.

विविधान्यपि यानानि महान्ति च लघूनि च ।
प्रययुः सुमहार्हाणि पादैरपि पदातयः । 33 ॥
अथ यानप्रवेकैस्तु कौशल्याप्रमुखाः स्त्रियः ।
रामदर्शनकाङ्क्षिण्यः प्रययुर्मुदितास्तदा । 34 ॥
चन्द्रार्कतरुणाभाषां नियुक्तां शिविकां शुभां ।
आस्थाय प्रययौ श्रीमान् भरतः सपरिच्छदः । 35 ॥
सा प्रयाता महासेना गजवाजिसमाकुला ।
दक्षिणां दिशमावृत्य महामेघ इवोत्थितः । 36 ॥
वनानि च व्यतिक्रम्य जुष्टानि मृगपक्षिभिः ।
गङ्गायाः परवेलायां गिरिष्वथ नदीष्वपि । 37 ॥

small, went forward; and the footmen marched on foot. The females, full of joy, with Koushulya at their head, now went forward in different vehicles, earnestly longing to see *Rama*: the fortunate Bh*uruta*, mounting a beautiful litter, splendid as the moon or the rising sun, began his march with his suite. The army accompanied by a multitude of elephants and horses, in marching covered the earth like a vast cloud rising in the south. Having passed the forests abounding in beasts and birds, the army with the elephants and horses, terrifying the herds of animals, and the flocks of birds, entered the woods on the west side of the Ganges among the hills and the rivers. At the sight of

सा सम्प्रहृष्टद्विपवाजियूथा वित्रासयन्ती मृगपक्षिसंघान्।
महद्वनं तत्प्रविगाहमाना रराज सेना भरतस्य तत्र। 38 ॥
तया महत्या यायिन्या ध्वजिन्या वनवासिनः।
अर्द्दिता यूथपा मत्ताः सयूथाः सम्प्रदुद्रुवुः। 39 ॥
ऋक्षाः पृषतसंघाश्च रुरवश्च समन्ततः।
दृश्यन्ते वनराजीषु गिरिष्वपि नदीषु च। 40 ॥
स सम्प्रतस्थे धर्म्मात्मा प्रीतो दशरथात्मजः।
वृतो महत्या नादिन्या सेनया चतुरङ्गया। 41 ॥
सागरौघनिभा सेना भरतस्य महात्मनः।
महीं संछादयामास प्रावृषि द्यामिवाम्बुदः। 42 ॥

that great army marching with colours flying, the ardent sylvan leaders of the herds, together with their companions, ran away in great consternation. The bears, the herds of porcine and of spotted deer, appeared in view on all sides in the purlieus of the forests, grazing among the hills and rivers. Greatly pleased, the pious son of *Dusha-ruta* marched on, attended by his vast army, shouting as they went. The army of the magnanimous *Bhuruta*, resembling the wide spread sea, covered the earth, as the clouds cover the sky in the rainy season. The army, extended by the multitude of horses, and

तुरङ्गैर्वरवतता वारणैश्च महाबलैः ।
अनालक्ष्या चिरं कालं तस्मिन् काले बभूव सा । 43 ॥
स गत्वा दूरमध्वानं सम्परिश्रान्तवाहनः ।
उवाच वचनं श्रीमान् वशिष्ठं मन्त्रिणाम्वरं । 44 ॥
यादृशं लक्ष्यते रूपं यथा चैव मया श्रुतं ।
व्यक्तं प्राप्ताः स्म तद्देशं भरद्वाजो यमब्रवीत् । 45 ॥
अयं गिरिश्चित्रकूटस्तथा मन्दाकिनी नदी ।
एतत्प्रकाशते दूरान्नीलमेघनिभं वनं । 46 ॥
गिरेः सानूनि रम्याणि चित्रकूटस्य सम्प्रति ।
वारणैरवमृद्यन्ते मामकैः पर्वतोपमैः । 47 ॥

strong elephants, in the time of its march, exhibited to the view a long train apparently incapable of being numbered. Having advanced a long way, that fortunate one, his animals completely wearied, thus addressed *Vushishtha*, chief of counsellors: "Comparing the appearance of things with what I heard from the sage, I judge we must have arrived in that country which Bh*u*r*u*dwaj*a* so clearly described. This hill is Ch*i*tr*a*-koot*a*, and this river, M*u*ndak*i*nee. This forest appears at a distance like a blue cloud—the pleasant table lands of Ch*i*tr*a*-koot*a* are even now trodden by my mountain-like elephants. The trees are shedding their flowers on the plains

मुञ्चन्ति कुसुमान्येते नगाः पर्व्वतसानुषु ।
नीला इवातपापाये तोयं तोयधरा घनाः ॥ 48 ॥
किन्नराचरितं देशं पश्य शत्रुघ्न पर्व्वतं ।
हयैः समन्तादाकीर्णं मकरैरिव सागरं ॥ 49 ॥
एते मृगगणा भान्ति शीघ्रवेगाः प्रचोदिताः ।
वायुप्रविद्धाः शरदि मेघजाला इवाम्बरे ॥ 50 ॥
कुर्व्वन्ति कुसुमापीडान् शिरस्सु सुरभीनमी ।
मेघप्रकाशैः फलकैर्दाक्षिणात्या नरा यथा ।
निष्कूजमिव भूत्वेदं वनं घोरप्रदर्शनं ।
अयोध्येव जनाकीर्णा सम्प्रति प्रतिभाति मे ॥ 51 ॥

of the mountain, as the thick dark clouds pour forth their store when the hot season is past. See, O Sh*utrooghna*, the mountainous track frequented by the k*inuras*, covered on every side with horses, as the sea is covered by *mukuras*.[1] These deer, swiftly running, driven (by my army) appear like clouds in the air, driven in autumn by the winds. These (soldiers), putting flowers on their heads, resemble the people of the south, who cover their heads with shields resembling the azure clouds. This wood, before silent and dreadful to behold, through my coming appears at once filled with men, like *Uyodhya* itself.

1 Sharks ?

खरैरुदीरिता वेणुर्दिवं प्रच्छाद्य तिष्ठति ।
तं वहत्यनिलः शीघ्रं कुर्व्वन्निव मम प्रियं । 52 ॥
स्यन्दनांस्तुरगोपेतान् सूतमुख्यैरधिष्ठितान् ।
एतान् सम्पततः शीघ्रं पश्य शत्रुघ्न कानने । 53 ॥
एतान् वित्रासितान् पश्य वर्हिणः प्रियदर्शनान् ।
एतमापततः शैलमधिवासं पतत्रिणां । 54 ॥
अतिमात्रमयं देशो मनोज्ञः प्रतिभाति मे ।
तापसानां निवासोऽयं व्यक्तस्वर्गपथोऽनघ । 55 ॥
मृगा मृगीभिः सहिता वहवः पृषता वने ।
मनोज्ञरूपा लक्ष्यन्ते कुसुमैरिव चित्रिताः । 56 ॥

The bamboos, caused to sound by the brisk (winds), stand, excluding the heavens from view. The wind agitates them with a swift motion, as if intending to gratify me. O Shutrooghna, behold the chariots with the horses yoked to them, and guided by eminent charioteers, pass swiftly in the forest. See the affrighted, though beautiful peacocks, running about on the mountain, the abode of joyful birds hopping from spray to spray. Captivating indeed does this country appear to me! It is the abode of devout ascetics: the manifest road to heaven. The many spotted deer, appearing as though speckled with flowers, captivate the mind! Admirable! Let the

साधुसैन्याः प्रतिष्ठन्तां विचिन्वन्तु च काननं ।
यथा तौ पुरुषव्याघ्रौ दृश्येते रामलक्ष्मणौ ॥ 57 ॥
भरतस्य वचः श्रुत्वा पुरुषाः शस्त्रपाणयः ।
विविशुस्तद्वनं शूरा धूमाग्रं ददृशुस्ततः ॥ 58 ॥
ते समालोक्य धूमाग्रमूचुर्भरतमागताः ।
नामनुष्ये भवत्यग्निर्व्यक्तमत्रैव राघवौ ॥ 59 ॥
अथ नात्र नरव्याघ्रौ राजपुत्रौ परन्तपौ ।
अन्ये रामोपमाः सन्ति व्यक्तमत्र तपस्विनः ॥ 60 ॥
तच्छ्रुत्वा भरतस्तेषां वचनं साधुसम्मतं ।
सैन्यानुवाच सर्व्वांस्तानमित्रबलमर्द्दनः ॥ 61 ॥

soldiers halt, let them search the wood, that the two chiefs of men, *Rama* and *Lukshmuna*, may be found." Hearing the words of *Bhuruta*, the heroic warriors, with weapons in their hands, entered the woods, and there beheld the smoke ascending. Seeing this, they, returning, said to *Bhuruta*: "Fire is not in a place destitute of men; doubtless the descendants of *Rughoo* are yonder: or if these two princes, chief of men, afflicters of their foes, be not there, some other devotees like *Rama* are evidently there." *Bhuruta*, the terror of the armies of unfriendly (chiefs), hearing this report, pleasing, grateful to the mind, replied to the whole army: "Let the soldiers stay here

यत्ता भवन्तस्तिष्ठन्तु नेतो गन्तव्यमग्रतः ।
अहमेव गमिष्यामि सुमन्त्रो धृतिरेव च ।
एवमुक्ता ततः सैन्यास्तत्र तस्थुः समन्ततः ।
भरतो यत्र धूमाग्रं तत्र दृष्टिं समादधत् ।
व्यवस्थिता या भरतेन सा चमूर्निरीक्ष्यमाणापि च भूमिमग्रतः ।
बभूव हृष्टा न चिरेण जानती प्रियस्य रामस्य समागमन्तदा । 62 ।
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे चित्रकूटपर्व्वतदर्शनं
नामाष्टषष्टितमः सर्गः । ॥

perfectly silent; they must not stir from hence: I will go with *Soomuntra* and Dhritee."[1] The army, thus commanded by Bhuruta, stood still on all sides, while Bhuruta eyed the place where the smoke appeared. Thus caused to halt by Bhuruta, the army stood, beholding the face of the country before them, and rejoicing in the assurance that they should speedily meet Rama.

End of the Sixty-eighth Section.

1 A charioteer of that name.

दीर्घकालोषितस्तस्मिन् गिरौ गिरिवरप्रियः ।
वैदेह्याः प्रियमाकाङ्क्षन् स्वञ्च चित्तं विलोभयन् ।
अथ दाशरथिश्चित्रं चित्रकूटमदर्शयत् ॥ १ ॥
भार्य्याममरसङ्काशः शचीमिव पुरन्दरः ।
न राज्याद्भ्रंशनं भद्रे न सुहृद्भिर्विनाभवं ॥ २ ॥
मनो मे बाधते दृष्ट्वा रमणीयमिमं गिरिं ।
पश्येममचलं भद्रे नानाद्विजगणायुतं ॥ ३ ॥
शिखरैः खमिवोद्विद्धैर्धातुमद्भिर्विभूषितं ।
केचिद्रजतसङ्काशाः केचित् क्षतजसन्निभाः ॥ ४ ॥

SECTION LXIX.

The god-like son of *Dusha-rutha*, who had long inhabited the mountain, attached to the pleasant hills, and equally desirous of gratifying Videhee, as *Poorundura* of gratifying Shuchee, as well as (of amusing) his own mind, at this time shewed Chitra-*koota* to his spouse, and thus addressed her: "O excellent woman, neither my fall from the kingdom, nor the separation from my friends, give me pain while I behold this pleasant mountain. See this hill, O my beloved, frequented by various kinds of birds, adorned with its peaks, abounding in metals, and penetrating the skies: of the different parts of this chief of mountains, adorned with metals, some resemble silver, some

पीतमाञ्जिष्ठवर्णाश्च केचिन्मणिवरप्रभाः ।
पुष्पार्ककेतकाभाश्च केचिज्ज्योतीरसप्रभाः ।
विराजन्तेऽचलेन्द्रस्य देशा धातुविभूषिताः । 5 ।
नानामृगगणैर्द्वीपितरक्ष्वृक्षगणैर्वृतः ।
अदुष्टैर्भात्ययं शैलो बहुपक्षिसमाकुलः । 6 ॥
आम्रजम्ब्वसनैर्लोध्रैः प्रियालैः पनसैर्धवैः ।
अङ्कोलैर्भव्यतिनिशैर्बिल्वतिन्दुकवेणुभिः । 7 ॥

appear like blood, some seem yellow, and some resemble the colour produced from the *munjista*,[1] some appear with the splendor of the brightest jems, other parts assume the gaiety of flowers, some covered with the flowers of the gigantic asclepias, and those of the most odorous pandamus, appear of a chrystalline hew. This pleasant mountain, covered with various sorts of harmless deer, and with tygers, leopards, and bears, is frequented by multitudes of birds. This mountain adorned with mangs[2] *jumboo*,[3] *usuna*,[4] *lodhra*,[5] *piala*,[6] *punusa*,[7] *dhuva*,[8] *unkotha*[9] *bhuvya*,[10] *tinisha*,[11] *vilwa*,[12] *tindooka*,[13]

1 Rubia *munjista*. 2 Mangifera Indica. 3 Eugenia Jambolifera. 4 Terminalia alata tomentosa. 5 This tree is not ascertained. 6 Chironjia sapida. 7 Artocarpus integrifolia. 8 Grislea tomentosa. Rox. Lythrum fruticosum. Lin. 9 Allangium hexapetalum. 10 Averrhoa carimbola. 1 Dalbergia Oujeinensis. 12 Ægle marmelos. 1 Diospyrus melanoxylon.

काश्मर्य्यरिष्टवरणैर्मधुकैस्तिलकैरपि ।
वदर्य्यामलकैर्नीपैर्वेत्रधन्वनवीजकैः । ८ ॥
पुष्पवद्भिः फलोपेतैश्छायावद्भिर्मनोरमैः ।
एवमादिभिराकीर्णः श्रियं पुष्यत्ययं गिरिः । 9 ॥
शैलप्रस्थेषु रम्येषु पश्येमान् कामहर्षणान् ।
किन्नरान् द्वन्द्वशो भद्रे रममाणान्मनस्विनः । 10 ॥
शाखावसक्तान् खड्गांश्च प्रवराण्यम्बराणि च ।
पश्य विद्याधरस्त्रीणां क्रीडोद्देशान् मनोरमान् । 11 ॥
जलप्रपातैरुद्भेदैर्निष्पन्दैश्च क्वचित् क्वचित् ।
स्रवद्भिर्भात्ययं शैलः स्रवन्मद इव द्विपः । १२ ॥

bamboo,[1] kashmuree,[2] *urista*,[3] *vuruna*,[4] mudhooka,[5] *tiluka*,[6] vuduree,[7] amluka,[8] *nipa*,[9] vetra,[10] dhunwuna,[11] veejuka,[12] and other trees, affording flowers, and fruits, and the most delightful shade, how charming does it appear! Behold, O excellent one, these *kinnuras* rendered happy by mutual affection, sporting by pairs at ease on the ledges of the rocks; their scymetars and beautiful apparel hanging on the branches. See the charming retreats where the female *vidya-dhurus* are recreating themselves! The mountain with its cascades, and spouting fountains, its bubbling springs and its purling streams,

1 Well known. 2 Gmelina arborea. 3 Sapindus saponaria, or Melia azadirachta, for both are called by this name. 4 Cratœva tapia. 5 Bassia latifolia. 6 This tree is not yet ascertained. 7 Zizyphus jujuba. 8 Phyllanthus emblica. 9 Nauclea orientalis. 10 Calamus rotang. 11 Echites antidysenterica. 12 The citron tree.

गुहासमीरणो गन्धान्नानापुष्पभवान्वहन् ।
घ्राणतर्पणमभ्येत्य कं नरं न प्रहर्षयेत् । 13 ॥
यदीह शरदोऽनेकास्त्वया सार्द्धमनिन्दिते ।
लक्ष्मणेन च वत्स्यामि न मां शोकः प्रधक्ष्यति । 14 ॥
बहुपुष्पफले रम्ये नानाद्विजगणायुते ।
विचित्रशिखरे ह्यस्मिन् रतवानस्मि भामिनि । 15 ॥
अनेन वनवासेन मया प्राप्तं फलद्वयं ।
पितुश्चानृण्यता धर्म्मे भरतस्य प्रियन्तथा । 16 ॥
वैदेहि रमसे कच्चिच्चित्रकूटे मया सह ।
पश्यन्ती विविधान् भावान् मनोवाक्कायसम्मतान् ।
इदमेवामृतं प्राहू राज्ञि राजर्षयः परे । 17 ॥

appears like an elephant spouting up inebriating liquors. In whom would not the zephyrs, passing through the vallies, laden with fragrance, saluting and gratifying the senses, cause delight? O peerless one! were I to spend an age here with thee and *Lukshmuna*, grief would not consume me. In this mountain, O lovely one, pleasant with numerous flowers and fruits, and abounding with various birds, I feel awake to all the tender emotions of love. By my residing in this forest are two objects secured, the discharge of my father from his solemn engagement, and the gratification of *Bhuruta*. O Videhee regale thyself with me, on Chitra-koota, in beholding the various objects gra-

वनवासं भवार्थाय प्रेत्य मे प्रपितामहाः ।
शिलाः शैलस्य शोभन्ते विशालाः शतशोऽभितः ।
वहुला वहुलैर्व्वर्णैर्नीलपीतसितारुणैः । 18 ॥
निशि भान्त्यचलेन्द्रस्य हुताशनशिखा इव ।
ओषध्यः स्वप्रभालक्ष्म्या भ्राजमानाः सहस्रशः । 19 ॥
केचित् क्षयनिभा देशाः केचिदुद्यानसन्निभाः ।
केचिदेकशिला भान्ति पर्व्वतस्यास्य भामिनि । 20 ॥
भित्त्वेव वसुधां भाति चित्रकूटः समुत्थितः ।
चित्रकूटस्य कूटोऽयं दृश्यते सर्व्वतः शुभः ।21॥

tifying to the mind, and the senses. My predecessors, the royal sages and others have declared, that retiring to the forest from the cares of royalty, is to royal personages delightful as ambrosia. Stones blue, yellow, purple and white, adorning the mountain, appear in multitudes on every side. The medicinal herbs of this prince of mountains shine in the night like the flame of a burnt offering, appearing by thousands with their chearing light. O dignified one, some parts of this mountain resemble magnificent houses, some resemble gardens, and others wear a (gloomy) sameness. *Chitra-koota*, fixing its foundation deep in the earth, exalts its lofty head:

कृष्टस्थगरपुन्नागभूर्ज्जपत्रोत्तरच्छदान् ।
कामिनां स्वास्तरान् पश्य कुशेशयदलायुतान् । २२ ॥
म्रदिताश्चापविद्धाश्च दृश्यन्ते कमलस्रजः ।
कामिभिर्वनिते पश्य फलानि विविधानि च । 23 ॥
वस्वौकसारां नलिनीमतीत्यैवोत्तमान् कुरून् ।
पर्व्वतश्चित्रकूटोऽसौ वहुमूलफलोदकः । 24 ॥
इमन्तु कालं वनिते विजह्रिवांस्त्वया च सीते सह लक्ष्मणेन ।
रतिं प्रयत्स्ये कुलधर्म्मवर्द्धिनीं सतां पथि स्वैर्नियमैः परैः स्थितः । 25 ॥

the peak of Chi*tra*-koo*ta* appears incomparably charming. See here and there the beds of the damsels devoted to soft delights, formed of the leaves of the lotos, and covered with the leaves of blue nymphœas,[1] sth*u*g*u*r*a*, poonnag*a*,[2] and bh*oo*rj*a*[3]. See here the garlands of water lilies pressed down, and thrown at each other by these damsels. O spouse, behold this variety of fruits. This mountain Chi*tra*-koo*ta*, abounding with roots, fruits, and water, excels V*u*swouk*u*sara,[4] N*u*l*i*nee,[5] or *Oottuma*-K*ooroo*.[6] O beloved Seeta, having spent the appointed time with thee and L*u*kshm*una*, pursuant to my firm resolution of continuing in the path of the virtuous, I shall accomplish a work tending to the exaltation of my family." The lord of Kosh*u*la, now,

1 Thus the commentator interprets the word kr*i*sht*a*. 2 Supposed to be Rottlera tinctoria. 3 This tree is unknown, the bark is sold in the shops. 4 The residence of K*oo*ver*a* 5 The residence of *Indra*. 6 Unascertained.

अथ शैलाद्विनिष्क्रम्य मैथिलीं कोशलेश्वरः ।
अदर्शयच्छुभजलां रम्यां मन्दाकिनीं नदीं ॥ 26 ॥
अब्रवीच्च वरारोहां चारुचन्द्रनिभाननां ।
तां विदेहराजसुतां रामो राजीवलोचनः ॥ 27 ॥
विचित्रपुलिनां रम्यां हंससारससेवितां ।
कुसुमैरुपसम्पन्नां पश्य मन्दाकिनीं नदीं ॥ 28 ॥
नानाविधैस्तीररुहैर्वृतां पुष्पफलद्रुमैः ।
राजन्तीं राजराजस्य नलिनीमिव सर्व्वतः ॥ 29 ॥
मृगयूथनिपीतानि कलुषाम्भांसि साम्प्रतं ।
तीर्थानि रमणीयानि रतिं सञ्जनयन्ति मे ॥ 30 ॥

descending from the rock, shewed *Mithilee* the pleasant river *Mundakinee*, that pure and limped stream, the lotos-eyed one meanwhile thus addressing the beautiful daughter of king *Videha*, whose countenance resembled the lucid moon, "Behold the river *Mundakinee* with its various islands,[1] frequented by geese and crows, and abounding with flowers; the shores of which are covered with various trees filled with blossoms, as well as with fruit trees, perfectly resemble the grove *Nulinee* which belongs to the god of riches. The pleasant fords where the herds of deer have drank, and for a moment rendered the waters muddy, excite sensations of delight. The sages, who

1 Islands formed by alluvion.

जटाजिनधराः काले वल्कलोत्तरवाससः ।
ऋषयस्त्ववगाहन्ते नदीं मन्दाकिनीं प्रिये । 31॥
आदित्यमुपतिष्ठन्ते नियमादूर्द्धबाहवः ।
एते परे विशालाक्षि मुनयः संशितव्रताः । 32॥
मारुतोद्धूतशिखरैः प्रनृत्त इव पर्व्वतः ।
पादपैः पुष्पपत्राणि सृजद्भिरभितो नदीं । 33॥
क्वचिन्मणिनिकाशोदां क्वचित्पुलिनशालिनीं ।
क्वचित्सिद्धजनाकीर्णां पश्य मन्दाकिनीं नदीं । 34॥
निर्द्धूतान् वायुना पश्य विततान् पुष्पसञ्चयान् ।
पोप्लूयमानानपरान् पश्य त्वं तनुमध्यमे । 35॥

wear matted hair, a clothing of bark, and a thong[1] of leather rolled up like a cord, and passing over the left shoulder and under the right arm, bathe at stated seasons in the river M*u*ndak*i*nee. These excellent sages, O beauteous one, bound by their vows, stand with uplifted hands repeating hymns to the sun. The trees, their branches agitated by the winds, scattering their flowers and leaves, on every side of the river, cause the mountains to appear as though they were dancing. Behold the river M*u*ndak*i*nee with its waters pellucid as gems, here forming islands, and there places frequented by men to whom every thing is possible. Behold, O slender waisted, the heaps of flowers shaken down by the wind spread all abroad, and others blown

1 Brahm*u*ns, while studying under their preceptor, and devotees, should wear a thong of leather for the sacerdotal thread.

पश्यैतद्वल्गुवचसो रथाङ्गाह्वयना द्विजाः ।
अधिरोहन्ति कल्याणि निष्कूजन्तः शुभा गिरः । 36॥
दर्शनं चित्रकूटस्य मन्दाकिन्याश्च शोभने ।
अधिकं पुरवासाच्च मन्ये तव च दर्शनात् । 37 ॥
विधूतकल्मषैः सिद्धैस्तपोदमशमान्वितैः ।
नित्यविक्षोभितजलां विगाहस्व मया सह । 38॥
सखीवच्च विगाहस्व सीते मन्दाकिनीं नदीं ।
कमलान्यवमज्जन्ती पुष्कराणि च भामिनि । 39 ॥
त्वम्पौरजनवद्व्यालानयोध्यामिव पर्वतं ।
मन्यस्व वनिते नित्यं सरयूवदिमां नदीं । 40 ॥

along with a fleeting motion: behold the ruddy geese, of tranquil note, sitting on the shallows, and uttering their pleasing sounds. O lovely one, the sight of Chitra-koota, and of Mundakinee, in company with thee, I esteem far beyond a residence in a palace. Bathe with me in the stream which is constantly frequented by perfect men, washed from their sins, and devoted to sacred austerities and self denial. O charming Seeta! bathe thou in the river Mundakinee, throwing red and white water lilies into it,[3] as though thou wert its companion! O beloved spouse, esteem this mountain as *Uy*odhya; this river as the *Suruyoo*, and the serpents and other animals, as the citizens.

3 i. e. "As one companion, in sport, throws flowers at another, so throw flowers into the river."

लक्ष्मणश्चैव धर्म्मात्मा मन्निदेशे व्यवस्थितः ।
त्वञ्चानुकूला वैदेहि प्रीतिं जनयथो मम ॥ 41॥
उपस्पृशंस्त्रिषवणं मधुमूलफलाशनः ।
नायोध्यायै न राज्याय स्पृहया च त्वया सह ॥ 42॥
इमां हि रम्यां गजयूथलोडितां निपीततोयां गजसिंहवानरैः ।
सुपुष्पितां पुष्पभरैरलङ्कृतां न सो ऽस्ति यो ऽस्यानुगतक्लमः सुखी ॥ 43॥
इतीव रामो वहुसङ्गतम्वचः प्रियासहायः सरितम्प्रति ब्रुवन् ।
चचार रम्यं नयनाञ्जनप्रभं स चित्रकूटं रघुवंशवर्द्धनः ॥ 44॥
इत्यार्षे रामायणे अयोध्याकाण्डे मन्दाकिनीवर्णनं नामैकोनसप्तति
तमः सर्गः ।

The virtuous Lukshmuna, devoted to my command, and thou whose heart is in union with mine, constitute my happiness. Performing the appointed duties thrice a day, and living with thee upon honey, roots, and fruits, I feel no wish for Uyodhya, or the kingdom. Where is the man whose fatigue is not removed, and whose mind is not exhilerated by bathing in this pleasant river; frequented by herds of elephants drinking its waters, by lions, and monkeys, and adorned with such a profusion of flowers?" Thus Rama, the increaser of Rughoo's race, eloquent in speech, conversing with his beloved about the river, traversed the mountain Chitra-koota appearing as if its eyes had been beautified with stibium.

End of the Sixty-ninth Section.

तान्तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगां ।
रामस्तु नलिनीं रम्यां चित्रकूटञ्च पर्व्वतं ।
उत्तरे तु गिरेः पादे चित्रकूटस्य राघवः ।
ददर्श कन्दरं रम्यं शिलाधातुसमन्वितं । 1 ॥
सुखप्रसेकैस्तरुभिः पुष्पभारावलम्बिभिः ।
सम्वृतञ्च रहस्यञ्च मत्तद्विजगणायुतं । 2 ॥
तं दृष्ट्वा सर्व्वभूतानां मनोदृष्टिहरं वनं ।
उवाच सीतां काकुत्स्थो वनदर्शनविस्मितः । 3 ।

SECTION LXX.

Rama, the descendant of Rughoo, having shewn to Mithilee the river meandering through the valleys, the pleasant beds of water lilies, and the mountain Chitra-koota, saw on the north side of it a pleasant cave abounding with stones and metals, covered with a profusion of trees in flower, and affording a delightful shade, retired, and frequented by joyful birds. Beholding it, and the thicket concealing it from the view of every creature, Kakootstha, astonished

वैदेहि रमते चक्षुस्त्वयास्मिन् गिरिकन्दरे ।
परिश्रमविघातार्थं साधु तावदिहास्यतां ॥ 4 ॥
त्वदर्थमिह विन्यस्ता त्वियं श्लक्ष्णसमा शिला ।
यस्याः पार्श्वे तरुः पुष्पैः प्रविष्ट इव केशरैः ॥ 5 ॥
राघवेणैवमुक्ता सा सीता प्रकृतिदक्षिणा ।
उवाच प्रणयस्निग्धमिदं श्लक्ष्णतरं वचः ॥ 6 ॥
अवश्यकार्य्यं वचनं तव मे रघुनन्दन ।
बहुशो भ्रमितश्चाद्य तव चैवं मनोरथः ॥ 7 ॥
एवमुक्त्वा वरारोहा शिलां तामुत्ससर्प ह ।
सह भर्त्रानवद्याङ्गी रन्तुकामा मनस्विनी ॥ 8 ॥
तामेवं ब्रुवतीं सीतां रामो वचनमब्रवीत् ।

at this sylvan scene, said to Seeta: "O Videhee, if thy eye enjoys this cave, sit here a little to remove thy fatigue. These smooth stones by the side of this tree loaded with filamentous flowers are placed here for thee." Thus addressed by Raghuva, Seeta, devoted to her lord, humbly replied in these tender words, "Thou joy of the house of Rughoo! it becomes me to regard thy word: thou hast wandered to-day in a great variety of ways." The beauteous one, her soul filled with tenderness, having thus replied, seated herself on the stone. Rama conversing with Seeta thus sitting by him, said, "Thou

रम्यं पश्यसि भूतार्थं वनं पुष्पितपादपं ।
पश्य देवि गिरौ रम्ये रम्यपुष्पाङ्कितानिमान् । 9 ॥
गजदन्तक्षतान् वृक्षान् पश्य निर्य्यासवर्षिणः ।
झिल्लिकाविरुतैर्दीर्घैः रुदन्तीव समन्ततः । 10 ॥
पुत्रप्रियोऽसौ शकुनिः पुत्र पुत्रेति भाषते ।
मधुरां करुणां वाचं पुरे च जननी मम । 11 ॥
विहगो भृङ्गराजोऽयं शालस्कन्धसमास्थितः ।
सङ्गीतमिव कुर्व्वाणः कोकिलेनाविकूजति । 12 ॥
अथवा बालकः शङ्के कोकिलानां विहङ्गमः ।
सुखबद्धमसम्बद्धं तथा ह्येष प्रभाषते । 13 ॥

hast now seen this pleasant forest of flowering trees, formed to shelter and refresh the animals around. See, O goddess, in this pleasant mountain, these delightful trees covered with flowers, and weeping gum, and wounded with the teeth of elephants, while the Jhilw*i*kas,[1] with long protracted note, lament on every side. That bird, affectionate to its young, is crying "*pootra*! *pootra*!"[2] My mother, in her house, is repeating the same soft and tender words! The ærial songster Bhr*i*ng*a*-raj*a*,[3] seated on the Sal*a*-tree[4] branch, singing, joins her note with that of the Kok*i*l*a*. Or perhaps this bird is the young one

1 The name of an insect which fills the woods with its shrill note. 2 O son! O son
3 Corvus Kr*i*shn*a*. 4 Shorea robusta. 5 The black cuckow.

एषा कुसुमितं वृक्षं पुष्पभारानता लता ।
दृश्यते मामिवात्यर्थं श्रमाद्देवि त्वमाश्रिता ॥ 14 ॥
एवमुक्ता प्रियस्याङ्के मैथिली प्रियभाषिणी ।
भूयस्तरान्त्वनिन्द्याङ्गी समारोहत भामिनी ॥ 15 ॥
अङ्के तु परिवर्त्तन्ती सीता सुरसुतोपमा ।
हर्षयामास रामस्य मनो मनसिजार्पितं ॥ 16 ॥
स निर्घृष्याङ्गुली रामो धौते मनःशिलोच्चये ।
चकार तिलकन्तस्या ललाटे रुचिरन्तदा ॥ 17 ॥
बालार्कसमवर्णेन तेजसा गिरिधातुना ।
चकाशे विनिविष्टेव ससन्ध्येव निशा सिता ॥ 18 ॥

of the Kok*i*l*a* ; she utters sounds unconnected; yet giving pleasure to the heart. "O thou goddess! imitate this climbing plant bowing with blossoms, which clasps this blooming tree." The charming Mith*i*lee, again uttering tender expressions, threw herself into the arms of her beloved. Seeta, resembling a daughter of the gods, sitting in his arms, clasped her lord, rejoicing the soul of Ram*a*, filled with unutterable affection. R*a*m*a*, rubbing his finger on a fossil washed with the mountain's stream, adorned the forehead of his beloved with a fine T*i*l*u*k*a*.[1] Adorned with the mountain fossil, Seeta appeared like the newly risen sun, or the ruddy evening at the close of day. The affec-

1 A mark on the forehead.

केशरस्य च पुष्पाणि करेणामृद्य राघवः ।
अलकं पूरयामास मैथिल्याः प्रीतमानसः ॥ 19 ॥
अभिरम्य तदा तस्यां शिलायां रघुनन्दनः ।
अन्वीयमानो वैदेह्या देशमन्यं जगाम ह । 20 ॥
विचरन्ती तदा सीता ददर्श हरियूथपं ।
वने बहुमृगाकीर्णे वित्रस्ता राममाश्लिषत् । 21 ॥
रामस्तां परित्रस्ताङ्गीं परिरभ्य महाभुजः ।
सान्त्वयामास वामोरुमवभर्त्स्याथ वानरं । 22 ॥
मनःशिलायास्तिलकः सीतायाः सोऽथ वक्षसि ।
समदृश्यत संक्रान्तो रामस्य विपुलोजसः । 23 ॥

tionate Raghuva rubbing the flowers of the Keshura[1] in his hand, completed the mark in the forehead of Seeta. The son of Rughoo at length taking Videhee with him, went to another place. Seeing a company of monkies in the forest, the resort of wild animals, Seeta affrighted, closely embraced Rama. The mighty Rama, embracing Seeta, consoled the fair one, trembling with fear, and drove the monkies thence. The *tiluka* of Seeta, made with the mountain fossil, now appeared imprinted on the breast of the full chested Rama. The monkies being gone, Seeta laughed on seeing the defaced fossil

1. Mesua ferrea.

प्रजहास तदा सीता गते वानरपुङ्गवे ।
दृष्ट्वा भर्त्तरि सङ्क्रान्तमपाङ्गं समनःशिलं । 24 ॥
नातिदूरे त्वशोकानां प्रदीप्तमिव काननं ।
ददर्श पुष्पस्तवकैस्तर्जद्भिरिव वानरैः । 25 ॥
वैदेही त्वब्रवीद्राममशोककुसुमार्थिनी ।
वयं त्वदभिगच्छामो वनमिक्ष्वाकुनन्दन । 26 ॥
तस्याः प्रिये स्थितो रामो देव्या दिव्यार्थरूपया ।
सहितस्तदशोकानां विशोकः प्रययौ वनं । 27 ॥
तदशोकवनं रामः सभार्य्यो व्यचरत्तदा ।
गिरिपुत्र्या पिनाकीव सह हैमवतं वनं । 28 ॥

mark imprinted on the breast of her lord. Not far off she beheld a grove of *Ushoka*[1] trees shining with clusters of flowers, and appearing at a distance as though filled with threatening monkies. Videhee, desirous of an *Ushoka* flower, said to Rama, "Thou joy of *Ikshwakoo's* family! let us go to that grove." The happy *Rama*, devoted to the pleasure of his beloved of divine form, went with her to the *Ushoka* grove. *Rama* with his spouse then traversed the *Ushoka* grove, as Pinakee[2] traverses the wood of Himavan with the daughter of the mountain.[3] The two lovers, the blue, and the ruddy one,

1 Jonesia Asoca. 2 *Shiva*. 3 Parvutee or Doorga.

तावन्योन्यमशोकस्य पुष्पैः पल्लवधारिभिः ।
समलञ्चक्रतुरुभौ कामिनौ नीललोहितौ । २९ ॥
आबद्धवनमालौ तौ कृतापीडावतंसकौ ।
भार्य्यापती तावचलं शोभयाञ्चक्रतुर्भृशं । ३० ॥
एवं स विविधान्देशान्दर्शयित्वा प्रियां प्रियः ।
आजगामाश्रमपदं सुसंश्लिष्टमलङ्कृतं । 31 ॥
प्रत्युज्जगाम तं भ्राता लक्ष्मणो गुरुवत्सलः ।
दर्शयन्विविधं कर्म्म सौमित्रिः सुकृतं तदा । 32 ॥
शुद्धबाणहतांस्तत्र मेध्यान् कृष्णमृगान् दश ।
राशीकृताञ्छुष्यमाणानन्यान् कांश्चन कांश्चन ।
तद्दृष्ट्वा कर्म्म सौमित्रेर्भ्राता प्रीतोऽभवत्तदा । 33 ॥

now adorned each other with *Ushoka* flowers, plucked together with their leaves: wreathing garlands, and making floral ornaments for their ears and the tuft of hair on the crown of their heads, the husband and his spouse heightened the beauty of the mountain. The amiable Ram*a*, having shewn various scenes to his beloved Seeta, came at length to the hermitage. His brother Lukshmun*a*, the son of Soomitra, attached to his elder brother, now went to meet him thus adorned, and walking arm in arm with his tender spouse, and shewed him, amidst the various things which he had done in his absense, ten pure antelopes

क्रियन्तां बलयश्चेति रामः सीतामथान्वशात् ।
अग्रं प्रदाय भूतेभ्यः सीताथ वरवर्णिनी । 34 ॥
तयोरुपददद्भ्रात्रोर्मधु मांसञ्च तद्बहु ।
तयोस्तृप्तिमथोत्पाद्य वीरयोः कृतशौचयोः ।
विधिवज्जानकी पश्चाच्चक्रे सा प्राणधारणं । 35 ॥
शिष्टं मांसं निकृत्तं यच्छोषणायावकल्पितं ।
तद्रामवचनात्सीता काकेभ्यः पर्य्यरक्षत । 36 ॥
तां ददर्श तदा भर्त्ता काकेनायासितां दृढं ।
यस्या धरान्तरचरः कामचारी विहङ्गमः ।
काकेनालोड्यमानान्तां रामो वाहसदातुरां । 37 ॥

lying there, killed by a clean[1] arrow and several others, which were drying. Seeing these deeds of the son of *Soomitra*, Rama his brother was pleased, and said to Seeta, "let the offering be made to the gods." The beautiful Seeta having first given a portion to the various beings,[2] gave plenty of honey and flesh to the two brothers, and after satisfying the two heroes, the daughter of *Junuka* ate her own meal.[3] Seeta, at the desire of Rama, then guarded the remaining flesh cut into pieces, from the crows, and laid to dry.

1 Not poisoned.

2 Before a Hindoo (those of the fourth class, or *Shoodras*, excepted) begins a meal, he makes offerings of small portions to the gods, ancestors, the various classes of animals and insects.

3 A Hindoo woman never eats with her husband, but having waited on him till he has finished his meal, afterwards contentedly eats what may be left.

सा प्रक्रोधानवद्याङ्गी भर्तृप्रणयदर्पिता ।
इतश्चेतश्च तां काको वारयन्तीं पुनः पुनः । 38 ॥
पक्षतुण्डनखाग्रैश्च कोपयामास कोपनां ।
तस्याः प्रस्फुरमाणोष्ठं भ्रुकुटीपुटसूचितं ।
मुखमालोक्य काकुत्स्थस्तं काकं प्रत्यषेधयत् । 39 ॥
स धृष्यमाणो विहगो रामवाक्यमचिन्तयन् ।
सीतामभिपपातैव ततश्चुक्रोध राघवः । 40 ॥
सोऽभिमन्त्र्य शरैषीकामैषीकास्त्रेण वीर्य्यवान् ।
काकं तमभिसन्धाय ससर्ज्ज पुरुषर्षभः । 41 ॥

Seeing Seeta much teized by a ravenous crow, which perched upon the ground near her, her husband smiled at her, thus busily employed and vexed by the crow. The fair one, elated by the consciousness of her husband's affection, grew angry with the crow, while the bird with its wings, its beak, and its talons, still continued to provoke her running hither and thither to drive it away. Kakootstha, seeing her quivering lips and her frowning countenance expressive of displeasure, forbad the crow to molest her. The daring bird, disregarding Rama's word, stooped again on Seeta, on which Raghuva grew angry, repeated a prayer to the regent of the arrow, and aiming a shaft[1] at the crow, prepared his weapons. The crow who had slightly perched on

1 A peculiar kind of arrow called *Isheeka*, which possessed supernatural powers. This seems to resemble "Ocean into fury lashed, To waft a feather or to drown a fly."

स तेनाभिद्रुतः काकस्त्रीन् लोकान् पर्य्यगात्ततः ।
देवैर्द्दत्तवरः पक्षी धरान्तरचरो लघु । 42 ॥
यत्र यत्रागमत्काकस्तत्र तत्र ददर्श ह ।
ईषिकाभूतमाकाशं स रामं पुनरागमत् । 43 ॥
स मूर्द्ध्ना न्यपतत्काको राघवस्य महात्मनः ।
सीतायास्तत्र पश्यन्त्या मानुषीमैरयद्गिरं । 44 ॥
प्रसादं कुरु मे राम प्राणैः सामग्र्यमस्तु ते ।
अस्त्रस्यास्य प्रभावेण शरणं न लभे क्वचित् । 45 ॥
तं काकमब्रवीद्रामः पादयोः शिरसा गतं ।
सानुक्रोशतया धीमानिदं वचनमर्थवत् । 46 ॥

the ground near her, the bird to whom it was given by the gods to range through heaven, earth, and the infernal regions, being pursued by him on all sides, traversed the three worlds :—but wherever she went, she saw the air filled with arrows : at length she again returned, and bowed her head to the great Raghuva and to Seeta who was there looking on, and, speaking with a human voice, said, " O Rama, be gracious to me ; my life is before thee : from the power of this weapon I can find no asylum." The wise Rama, touched with compassion, addressed these words, full of wisdom, to the crow, bowing at his

मया रोषपरीतेन सीताप्रियहितार्थिना ।
अस्त्रमेतत्समाधाय त्वद्वधायाभिमन्त्रितं । 47 ॥
यस्तु मे चरणौ मूर्द्ध्ना गतस्त्वज्जीवितेप्सया ।
अत्रास्त्यवेक्षा त्वयि मे रक्ष्यो हि शरणागतः । 48 ॥
अमोघं क्रियतामस्त्रमेकमङ्गं परित्यज ।
किमङ्गं घातयति ते शरैषीका ब्रवीहि मे । 49 ॥
एतावद्धि मया शक्यं तव कर्त्तुं प्रियं खग ।
एकाङ्गहीनं ह्यस्त्रेण जीवितं मरणाद्वरं । 50 ॥
एवमुक्तस्तु रामेण सम्प्रधार्य स वायसः ।
अध्यगच्छत् द्वयोरक्ष्णोस्त्यागमेकस्य पण्डितः । 51 ॥

feet: "This weapon, consecrated by an appropriate formula, was discharged for thy death by me, angry and desirous of relieving Seeta; but as thou art bowing at my feet, and making suit for thy life, thou art regarded by me, as one taking refuge in me. One flying to another for refuge, must be saved;—but my weapon is infallible, therefore relinquish to it one part of thy body, and say on what part the weapon shall strike. Thus far, O bird, I am able to grant thy desire: life with one part destroyed by the weapon, is better than death." Thus addressed by Rama, the cunning crow, determining to give up one of

सेाऽब्रवोद्राघवं काको नेत्रमेकं त्यजाम्यहं ।
एकनेत्रेाऽपि जोवेयं त्वत्प्रसादान्नराधिप । 52 ॥
रामानुज्ञातमस्त्रन्तत् काकस्य नयनेऽपतत् ।
वैदेही विस्मिता तत्र काकस्य नयने हते । 53 ॥
निपत्य शिरसा काको जगामाशु यथेप्सितं ।
लक्ष्मणानुचरेा रामश्चकारानन्तरक्रियाः । 54 ॥
तां तदा दर्शयित्वा तु मैथिलीं गिरिनिम्नगां ।
निषसाद गिरिप्रस्थे सीतां मांसेन छन्दयन् । 55 ॥
इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ।
एवमास्ते स धर्म्मात्मा सीतया सह राघवः । 56 ॥

her eyes, presented herself, and said to Rama, "I will give up one of my eyes. O chief of men! I may, through thy favour, live with one eye." Then, at the command of Rama, the weapon fell into her eye. The eye of the crow being smitten, Videhee was astonished, and the crow bowing her head, departed whither she chose. Performing other deeds of equal import, Rama followed by Lukshmuna, having shewn to Mithilee the river at the foot of the mountain, sat on a flat place of the mountain. Entertaining Seeta with venison, the pious Raghuva said to his spouse, "This is juicy flesh, this is of delicious taste, and this is well roasted by the fire." While thus employed, the noise

तथा तत्रासतस्तस्य भरतस्योपयायिनः ।
सैन्यरेणुश्च शब्दश्च प्रादुरास्तां नभःस्पृशौ । 57 ॥
एतस्मिन्नन्तरे त्रस्ताः शब्देन महता ततः ।
अर्द्दिता यूथपा मत्ताः सयूथाद्दुद्रुवुर्द्दिशः । 58 ॥
स तं सैन्यसमुद्भूतं शब्दं शुश्राव राघवः ।
तांश्च विप्रद्रुतान् सर्व्वान् यूथपानन्ववैक्षत । 59 ॥
तांश्च विप्रद्रुतान् दृष्ट्वा तञ्च श्रुत्वा महास्वनं ।
उवाच रामः सौमित्रिं लक्ष्मणं दीप्ततेजसं । 60 ॥
हन्त लक्ष्मण पश्येह सुमित्रा सुप्रजास्त्वया ।
भीमस्तनितगम्भीरस्तुमुलः श्रूयते स्वनः । 61 ॥

and dust of Bhuruta's army approaching them thus sitting, rose even to the sky; on which the gay elephants, chief of the herds, leaving their afflicted companions, fled on all sides, affrighted at the great noise. Raghuva heard the noise arising from the army, and beheld the chief elephants running: hearing the noise and seeing these running, Rama thus addressed the illustrious Lukshmuna, son of Soomitra: "O Lukshmuna, thou excellent son of Soomitra! Is this warlike sound, terrible, and deep as thunder, heard by thee? The herds of elephants in the forest, or the buffalos in the

गजयूथानि वारण्ये महिषा वा महावने ।
वित्रासिता मृगाः सिंहैः सहसा विद्रुता दिशः । 62 ॥
राजा वा राजपुत्रो वा मृगयामटते वने ।
अन्यद्वा श्वापदं किञ्चित्सौमित्रे ज्ञातुमर्हसि । 63 ॥
सुदुश्चरो गिरिश्चायं पक्षिणामपि लक्ष्मण ।
सर्व्वमेतद्यथातत्त्वमभिज्ञातुमिहार्हसि । 64 ॥
स लक्ष्मणः सन्त्वरितः शालमारुह्य पुष्पितं ।
प्रेक्षमाणो दिशः सर्व्वाः पूर्व्वां दिशमवैक्षत । 65 ॥
उदङ्मुखः प्रेक्षमाणो ददर्श महतीञ्चमूं ।
गजाश्वरथसम्बाधां यत्तैर्युक्तां पदातिभिः । 66 ॥

wood—or perhaps the deer affrighted by lions are hastily running in every direction. Or it may be some king or prince is come to hunt, or some mighty beast with digitated feet. Enquire respecting this, O *Lukshmuna*. This mountain is difficult of access, even to birds, it becomes thee, O *Lukshmuna*, to enquire into the real cause of all this." *Lukshmuna* hastily mounting a *shala* tree which was in flower, looked around, and examined the east quarter: then, looking northward, he saw a large army, composed of elephants, horses, chariots, and well-armed infantry. Announcing to *Rama* the news of

तामश्वगजसम्पूर्णां रथध्वजविभूषितां । ॥
शशंस सेनां रामाय वचनञ्चेदमब्रवीत् । 67 ॥
अग्निं संशमयत्वार्य्यः सीता च भजतां गुहां ।
सज्जं कुरुष्व चापञ्च शरांश्च कवचन्तथा । 68 ॥
तं रामः पुरुषव्याघ्रो लक्ष्मणं प्रत्युवाच ह ।
अङ्गावेक्षस्व सौमित्रे कस्येमां मन्यसे चमूं । 69 ॥
एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत् ।
दिधक्षन्निव तां सेनां रुषितः पावको यथा । 70 ॥
सम्पन्नं राज्यमिच्छंस्तु व्यक्तं प्राप्याभिषेचनं ।
आवां हन्तुं समभ्येति कैकेय्या भरतः सुतः । 71 ॥

an army approaching, accompanied with elephants and horses, and adorned with chariots and flags, he thus addressed him, " O excellent one! put out the fire,—let Seeta retreat to a cave,—arm thyself, and prepare the bow, the arrows, and the coat of mail." Rama, chief of men, replied to *Lukshmuna*, " O brother, son of *Soomitra*, ascertain where this army is." Thus requested by *Rama*, *Lukshmuna* burning with anger, desirous of consuming the army, replied, " *Bhuruta*, the son of Kikeyee, desirous of enjoying the kingdom without a rival, being anointed thereto, is coming to destroy us both." That

एष वै सुमहाञ्श्रीमान्विटपी सम्प्रकाशते । 72 ॥
विराजत्युज्ज्वलस्कन्धः कोविदारध्वजो रथे ।
भजन्त्येते यथाकाममश्वानारुह्य शीघ्रगान् । 73 ॥
एते भ्राजन्ति संहृष्टा गजानारुह्य सादिनः ।
गृहीतधनुषावावां गिरिं वीर श्रयावहे । 74 ॥
अथ वेहैव तिष्ठावः सन्नद्धावुद्यतायुधौ ।
अपि नौ वशमागच्छेत्कोविदारध्वजो रणे । 75 ॥
अपि द्रक्ष्याम भरतं यत्कृते व्यसनं महत् ।
त्वया राघव सम्प्राप्तं सीतया च मया तथा । 76 ॥
यन्निमित्तं भवान्राज्याच्च्युतो राघव शाश्वतात् ।
सम्प्राप्तोऽयमरिर्वीर भरतो वध्य एव हि । 77 ॥

great tree yonder appears conspicuous, the Kov*i*dar*a*[1] flag with its shining branches appears on the chariot. There soldiers mounted on swift horses, obey his orders. There, appear the glad riders on elephants : we will keep on the mountain, holding our bows, or stay here armed. Perhaps he whose standard is the Kov*i*dar*a* may be subdued in battle. Perhaps, O Ragh*uva*, we shall see Bh*uruta* slain, on whose account such a misfortune has been experienced by thee, by Seeta, and myself. That enemy Bh*uruta*, on whose account thou, O Ragh*uva*, art deprived of the kingdom for ever, is now within our reach, and must certainly be killed. O Ragh*uva*, I see no evil in killing Bhu-

1 Bh*uruta*'s flag was a Bauhinia tree.

भरतस्य वधे दोषं नाहं पश्यामि राघव ।
पूर्व्वापकारिणं हत्वा नह्यधर्म्मेण युज्यते । 78 ॥
पूर्व्वापकारी भरतस्त्यक्तधर्म्मश्च राघव ।
एतस्मिन्निहते कृत्स्नामनुशाधि वसुन्धरां । 79 ॥
अद्य पुत्रं हतं संख्ये कैकेयी राज्यकामुका ।
मया पश्येत्सुदुःखार्त्ता हस्तिभिन्नमिव द्रुमं । 80 ॥
कैकेयीञ्च वधिष्यामि सानुबन्धां सबान्धवां ।
कलुषेणाद्य महता मेदिनी परिमुच्यतां । 81 ॥
अद्येमं संयतं क्रोधमसत्कारञ्च मानद ।
मोक्ष्यामि शत्रुसैन्येषु कक्षेष्विव हुताशनं । 82 ॥

ruta: it is not unjust to kill one who has formerly injured us. O Raghu-*va*, Bh*uruta* is one who has done evil to thee, and abandoned all regard to right. When he is killed, thou canst govern the country in peace. Kikeyee, greedy for the kingdom, may, to-day, greatly distressed, behold her son slain by me, as a tree is torn down by an elephant! I will also kill Kikeyee with her (deformed) companion, and all her friends: let the earth, smitten with evil deeds, be cleansed from that mass of sin.[1] O man! I will this day wreak upon this hostile army my long-restrained vengeance, which I can no longer bear: as the fire consumes the grass, to-day will I, with sharp arrows, cleave

1 Kikeyee.

अद्यैव चित्रकूटस्य काननं निशितैः शरैः ।
छिन्दन् शत्रुशरीराणि करिष्ये शोणितोक्षितं । 83 ॥
शरैर्निर्भिन्नहृदयान् कुञ्जरांस्तुरगांस्तथा ।
श्वापदाः परिकर्षन्तु नरांश्च निहतान्मया । 84 ॥
शराणां धनुषश्चाहमनृणोऽस्मिन्महावने ।
ससैन्यं भरतं हत्वा भविष्यामि न संशयः । 85 ॥
प्रमथितहयनागां स्यन्दनोत्क्षिप्तचक्रां
विमथितनरगात्रां शोणितार्द्रां प्रभग्नां ।
नृप भरतचमूं त्वं द्रक्ष्यसीमां शरार्तां
खगमृगवृकभोज्यामद्य मद्बाणभिन्नां । 86 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे लक्ष्मणक्रोधो नाम सप्ततितमः सर्गः

asunder the bodies of my enemies, and cause the forest of *Chitra-koota* to be drenched in blood. Let the dog-footed animals devour the elephants whose hearts I shall pierce, as well as the horses and the men slain by me. Having with my bow and arrows killed *Bhuruta* with his army, in the wood, I shall be assuredly released from further obligation. O sovereign, thou shalt this day behold the army of Bhuruta pierced by my arrows, the horses and elephants destroyed, the chariots with their wheels thrown off, and the bodies of men, mangled with my weapons, lie streaming with blood, the food of birds, wolves, and ravenous beasts.

End of the Seventieth Section.

सुसंरब्धन्तु सौमित्रिं लक्ष्मणं क्रोधमूर्च्छितं।
रामस्तं परिसान्त्व्याथ वचनञ्चेदमब्रवीत्। 1॥
विप्रियं कृतपूर्व्वन्ते भरतेन कदा नु किं।
भयम्वा भरतात्किन्ते येन तं हन्तुमिच्छसि। 2॥
किमत्र धनुषा कार्य्यमसिना वा सचर्म्मणा।
महाबले महोत्साहे भरते स्वयमागते। 3॥
पितुः सत्यं प्रतिश्रुत्य हत्वा भरतमाहवे।
किङ्करिष्यामि राज्येन सापवादेन लक्ष्मण। 4॥

SECTION LXXI.

Rama, consoling *Lukshmuna* the son of *Soomitra* transported with anger, and eager for battle, replied to him thus: " What evil has *Bhuruta* ever done to thee? or what fear hast thou of *Bhuruta*, that thou desirest to kill him? and as *Bhuruta* is come in great force with a large army, of what value are thy bow, and sword and shield? O *Lukshmuna*, after having engaged to fulfil my father's promise, what should I do with the kingdom, attended with the disgrace what would arise from killing *Bhuruta* in battle? What-

यद्द्रव्यं बान्धवानाम्वा मित्राणाम्वा क्षये भवेत्।
नाहं तत्प्रतिगृह्णीयां भक्ष्यान्विषकृतानिव । 5 ॥
धर्म्ममर्थञ्च कामञ्च पृथिवीञ्चापि लक्ष्मण ।
इच्छामि भवतामर्थे एतत्प्रतिशृणोमि ते । 6 ॥
भ्रातॄणां संग्रहार्थञ्च सुखार्थञ्चापि लक्ष्मण ।
राज्यमप्यहमिच्छामि सत्येनायुधमालभे । 7 ॥
नेयं मम मही सौम्य दुर्लभा सागराम्बरा ।
न हीच्छेयमधर्म्मेण शक्रत्वमपि लक्ष्मण । 8 ॥
यद्विना भरतं त्वाञ्च शत्रुघ्नञ्चापि मानद ।
भवेन्मम सुखं किञ्चिद्भस्म तत्कुरुतां शिखी । 9 ॥

ever is in the possession of my friends or associates, I receive not, as I would not receive food mixed with poison. I assure thee, O Lukshmuna! that I wish for virtue, wealth and every desirable object, and even the kingdom itself, only for your sakes. I desire the kingdom for the sake of supporting my brethren, and securing their happiness. By righteousness alone have I obtained these arms. To me this sea-girt earth is not difficult of acquisition, but I desire not the dignity even of *Shukra*, if it must be obtained by unrighteousness. O giver of honours! I consign all that happiness to the flames, and reduce it to ashes, which comes to me without the participation of *Bhuruta*, and thyself, and *Shutrooghna*, I suppose, O hero, chief of men! that *Bhuruta*,

मन्येऽहमागतोऽयोध्यां भरतो भ्रातृवत्सलः ।
मम प्राणैः प्रियतरः कुलधर्म्ममनुस्मरन् । 10 ॥
श्रुत्वा प्रव्राजितं मां हि जटावल्कलधारिणं ।
जानक्या सहितं वीर त्वया च पुरुषोत्तम । 11 ॥
स्नेहेनाक्रान्तहृदयः शोकेनाकुलितेन्द्रियः ।
द्रष्टुमभ्यागतो ह्येष भरतो नान्यथागतः । 12 ॥
अम्बाञ्च केकयीं रुष्य भरतश्चाप्रियं वदन् ।
प्रसाद्य पितरं श्रीमान्राज्यं मे दातुमागतः । 13 ॥
प्राप्तकालं यदेषोऽस्मान् भरतो द्रष्टुमर्हति ।
अस्मासु मनसाप्येष नाहितं किञ्चिदाचरेत् । 14 ॥

more beloved by me than life, returned full of fraternal tenderness to *Uyodhya*, and reflecting upon the duties of his family, after hearing that myself with Janukee and thee, am exiled to the forest, and have assumed the matted hair and the bark garment, he, drawn by affection and his mind torn with grief, is come hither to see me—and for no other reason. Or that Bhuruta, angry with his mother Kikeyee, after reproaching her—and intreating my father, has come hither to surrender the kingdom to me. It is like Bhuruta to take this opportunity of seeing us! he entertains no evil in his mind against us. What disrespect was ever before shewed thee by *Bhuruta*? What has

विप्रियं कृतपूर्व्वन्ते भरतेन कदा नु किं ।
ईदृशम्वा भयन्ते ऽद्य भरतं यद्विशङ्कसे । 15 ॥
न हि ते निष्ठुरं वाच्यो भरतो नाप्रियम्वचः ।
अहं ह्यप्रियमुक्तः स्यां भरतस्याप्रिये कृते । 16 ॥
कथं नु पुत्त्राः पितरं हन्युः कस्याञ्चिदापदि ।
भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः । 17 ॥
यदि राज्यस्य हेतोस्त्वमिमां वाचं प्रभाषसे ।
वक्ष्यामि भरतं दृष्ट्वा राज्यमस्मै प्रदीयतां । 18 ॥
उच्यमानो हि भरतो मया लक्ष्मण तद्वचः ।
राज्यमस्मै प्रयच्छेति बाढमित्येव मंस्यते । 19 ॥

fallen out to-day that thou thus fearest *Bhuruta*? It is improper for thee to speak so harshly of *Bhuruta*. I likewise have spoken severely to thee on account of the improper manner in which thou hast spoken about him. O son of *Soomitra*! how should a son, though involved in the deepest misfortunes, kill a father or a brother? or how should any one destroy his own life? If thou sayest this on account of the kingdom, when I see *Bhuruta* I will desire him to give the kingdom to thee. Addressed by me, O *Luksmuna*, with, "give the kingdom to him," *Bhuruta* will assuredly regard my

तथोक्तो धर्मशीलेन भ्राता तस्य हिते रतः ।
लक्ष्मणः प्रविवेशेव स्वानि गात्राणि लज्जया । 20 ॥
तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीडितः प्रत्युवाच ह ।
त्वां मन्ये द्रष्टुमायातः पिता दशरथः स्वयं । 21 ॥
व्रीडितं लक्ष्मणं दृष्ट्वा राघवः प्रत्युवाच ह ।
एष मन्ये महाबाहुरिहास्मान् द्रष्टुमागतः । 22 ॥
अथवा तौ ध्रुवं मन्ये मन्यमानः सुखोचितौ ।
वनवासमनुध्याय गृहाय प्रतिनेष्यति । 23 ॥
इमाञ्चाप्येष वैदेहीमत्यन्तसुखसेविनीं ।
पिता मे राघवः श्रीमान् वनादादाय यास्यति । 24 ॥

request." Thus addressed by his pious brother, *Lukshmuna* devoted to his happiness retired into himself through shame. *Lukshmuna*, having heard those words replied ashamed, "I suppose my father Dusha-rutha himself is come to see thee." Raghuva seeing Lukshmuna ashamed, replied, "I suppose this valiant one is come to see us; or, that he deeming us two worthy of happiness, and meditating upon a forest residence, is come to take us home again. My father, the fortunate descendant of Rughoo, taking Videhee, worthy of ease, will haste away. Two horses of noble breed, beautiful, stout, active, and fleet as the wind, appear in view. That great and aged elephant

एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनोरमौ ।
वायुवेगसमौ वीरौ जवनौ तुरगोत्तमौ । 25 ॥
स एष सुमहाकायः कम्पते वाहिनीमुखे ।
नागः शत्रुञ्जयो नाम वृद्धस्तातस्य धीमतः । 26 ॥
न तु पश्यामि तच्छत्रं पाण्डरं लोकविश्रुतं ।
पितुर्दिव्यं महाभाग संशयो भवतीह मे । 27 ॥
वृक्षाग्रादवरोह त्वं कुरु लक्ष्मण मद्वचः ।
इतीव रामो धर्म्मात्मा सौमित्रिं तमुवाच ह । 28 ।
अवतीर्य्य तु शैलाग्रात्तस्मात्स समितिञ्जयः ।
लक्ष्मणः प्राञ्जलिर्भूत्वा तस्थौ रामस्य पार्श्वतः । 29 ॥

Shutroonjuya marches too before the army, but I do not see the white umbrella of my divine father, known through the world; on which account I doubt whether it be that fortunate one." "O *Lukshmuna*," said the pious *Rama* to the son of *Soomitra*, "descend from the tree; do what I say." *Lukshmuna*, eminent in the assembly, having descended from the top of the Shal*a* tree, stood with his hands joined by the side of *Rama*. The army, commanded by *Bhuruta* not to trample down the forest, had prepared their lodgings on every

भरतेनाथ सन्दिष्टा सम्मर्द्दो न भवेदिति ।
समन्तात्तस्य शैलस्य सेना वासमकल्पयत् । 30 ॥
अध्यर्द्धमिक्ष्वाकुचमूर्योजनं पर्व्वतस्य ह ।
पार्श्वे न्यविशदावृत्य गजवाजिनराकुला । 31 ॥
सा चित्रकूटे भरतेन सेना धर्म्मं पुरस्कृत्य विधूय दर्पं ।
प्रसादनार्थं रघुनन्दनस्य विरोचते नीतिमता प्रणीता । 32 ॥
निवेश्य सेनान्तु विभुः पद्भ्यां पादवताम्वरः ।
अभिगन्तुं स काकुत्स्थमियेष गुरुवर्त्तकं । 33 ॥
निविष्टमात्रे सैन्ये तु यथोद्देश्यं विनीतवत् ।
भरतो भ्रातरं वाक्यं शत्रुघ्नमिदमब्रवीत् । 34 ॥

side. The army of the descendant of *Ikshwakoo*, with the elephants and horses, occupied a yoj*una* and a half around the hill. This army, commanded by the pious Bh*uruta*, who, urged by fraternal duty, had shaken off pride for the sake of propitiating Ragh*uva* the joy of R*ughoo's* race, spread themselves on Ch*itra-koota*. That great one, chief of all, after settling the lodgings of the army, chose to go on foot to Kak*ootst'ha* obedient to his superiors. As soon as Bh*uruta* had properly placed the army in their quarters, he thus addressed his brother Shutroogh*na*, " O excellent one, thou with a company of

क्षिप्रं वनमिदं सौम्य नरसंघैः समन्ततः ।
लुब्धैश्च सहितैरेभिस्त्वमन्वेषितुमर्हसि । 35 ॥
गुहो ज्ञातिसहस्रेण शरचापासिपाणिना ।
समन्वेषतु काकुत्स्थावस्मिन् परिवृतं स्वयं । 36 ॥
अमात्यैः सह पौरैश्च गुरुभिश्च द्विजातिभिः ।
सह सर्व्वं चरिष्यामि पद्भ्यां परिवृतः स्वयं । 37 ॥
यावन्न रामं द्रक्ष्यामि लक्ष्मणं वा महाबलं ।
वैदेहीं वा महाभागां न मे शान्तिर्भविष्यति । 38 ॥
यावन्न चन्द्रसङ्काशं द्रक्ष्यामि शुभाननं ।
भ्रातुः पद्मविशालाक्षं न मे शान्तिर्भविष्यति । 39 ॥

men, and these hunters, quickly go and explore this forest. Let *Gooha*, attended by his thousand relatives, with their bows, arrows, and scymetars in their hands, search for Kakootst'*ha* in this wood. I myself will go on foot with my counsellors, my preceptors, the citizens, and the twice-born. I can enjoy no peace till I see *Rama*, the valiant *Lukshmuna*, and the fortunate Videhee. I can taste no repose till I see my brother, whose face is beautiful as the moon, and whose elongated eyes resemble the nymphœa. Happy is

सिद्धार्थः खलु सौमित्रिर्यश्चन्द्रविमलोपमं ।
मुखं पश्यति रामस्य राजीवाक्षं महाद्युति । 40 ॥
यावन्न चरणौ भ्रातुः पार्थिवव्यञ्जनान्वितौ ।
शिरसा प्रग्रहीष्यामि न मे शान्तिर्भविष्यति । 41 ॥
यावन्न राज्ये राज्यार्हः पितृपैतामहे स्थितः ।
अभिषिक्तो जलक्लिन्नो न मे शान्तिर्भविष्यति । 42 ॥
कृतकृत्या महाभागा वैदेही जनकात्मजा ।
भर्तारं सागरान्तायाः पृथिव्या यानुगच्छति । 43 ॥
शुभगश्चित्रकूटोऽसौ गिरिराजसमो गिरिः ।
यस्मिन् वसति काकुत्स्थः कुबेर इव नन्दने । 44 ॥

the son of *Soomitra* who beholds the moony, lotus-eyed, resplendant face of *Rama*! I can taste no happiness till I receive upon my head the feet of my brother, imprinted with marks of royalty. No peace can I enjoy till he who is worthy of the kingdom, be placed in the inheritance of his predecessors, anointed, and wetted with water.[1] Happy is Videhee the daughter of *Junuka*, possessor of the great share, who thus follows her husband to the bounds of the sea-girt earth! Happy is *Chitra-koota*, equal to *Himaluya* the prince of mountains, on which Kakootst'ha resides, as *Koovera* resides in *Nunduna*! Hap-

1 A king at his installation is to be wetted with the water of several seas and rivers, with the appropriate formulas.

कृतकार्य्यमिदं दुर्गं वनं व्यालनिषेवितं ।
यदध्यास्ते महाराजो रामः शस्त्रभृताम्वरः । 45 ॥
एवमुक्त्वा महाबाहुर्भरतः पुरुषर्षभः ।
पद्भ्यामेव महातेजाः प्रविवेश महद्वनं । 46 ॥
स तानि द्रुमजालानि जातानि गिरिसानुषु ।
पुष्पिताग्राणि मध्ये तु जगाम वदताम्वरः । 47 ॥
स गिरेश्चित्रकूटस्य शालमारुह्य सत्वरं ।
रामाश्रमगतस्याग्नेर्ददर्श ध्वजमुच्छ्रितं । 48 ॥

py[1] is this forest abounding in noxious animals, now frequented by the great Rama, chief of all who handle weapons!" That valiant one, Bhuruta the illustrious, chief of men, having spoken thus, entered the great forest on foot. The chief of the eloquent now went among the flowery trees, which were growing on the hedges of the mountain; and, speedily ascending a shala tree on the hill Chitra-koota, saw the smoke arising from the hermitage of Rama.

1 The word signifies, "its end is accomplished." The idea conveyed is, that the trees, &c. of this forest were creatures, who, on account of crimes committed in a former state of existance, were now condemned to exist in the form of trees; and that the residence of Rama among them would now free them from that inferior state of existance, and unite them to the divine essence.

तद्दृष्ट्वा भरतः श्रीमान् मुमोद सहबान्धवः ।
अत्र राम इति ज्ञात्वा गतः पारमिवाम्भसः । 49 ॥
स चित्रकूटे तु गिरौ निशम्य रामाश्रमं पुण्यजनोपपन्नं ।
गुहेन सार्द्धं त्वरितो जगाम पुनर्निवेश्यैव चमूं महात्मा । 50 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे भरतागमो नामैकसप्ततितमः सर्गः ।

Seeing this, and concluding that Ram*a* was there, Bh*uruta* with his friends rejoiced like one who had passed a dangerous stream. Hearing that the hermitage of Ram*a* haunted by *rakshuses*, was on the mountain Ch*itra*-koot*a*, he again commanding the army to continue in their quarters, went towards the spot accompanied by *Gooha*.

End of the Seventy-first Section.

निविष्टायान्तु सेनायामुत्सुको भरतस्ततः ।
जगाम भ्रातरं द्रष्टुं शत्रुघ्नमनुदर्शयन् । 1 ॥
ऋषिं वशिष्ठं सन्दिश्य मातृर्मे शीघ्रमानय ।
इति त्वरितमग्रे स जगाम गुरुवत्सलः । 2 ॥
सुमन्त्रस्त्वपि शत्रुघ्नमदूरादन्ववर्त्तत ।
रामदर्शनजस्तर्षो भरतस्येव तस्य च । 3 ॥
गच्छन्नेवाथ भरतस्तापसालयसंस्थितां ।
भ्रातुः पर्णकुटीं श्रीमानुटजञ्च ददर्श ह । 4 ॥

SECTION LXXII.

Having fixed the army in their quarters, *Bhuruta* full of expectation, pointing out the place to *Shutrooghna*, went forward to find out his brother; and commanding the sage *Vushisht'ha* speedily to bring his mother, he, devoted to his elder brother, speedily went on before; *Soomuntra* also followed *Shutrooghna* at a small distance, whose desire to see *Rama*, equalled his brother *Bhuruta*'s. *Bhuruta* proceeding, at length descried his brother's five huts made of leaves, evidently the residence of a devotee; and beheld before the house

शालायास्त्वग्रतस्तस्या ददर्श भरतस्तदा ।
काष्ठानि चावभग्नानि पुष्पाण्यपचितानि च । 5 ॥
सलक्ष्मणस्य रामस्य ददर्शाश्रममेयुषः ।
कृतं वृक्षेष्वभिज्ञानं कुशचीरैः क्वचित् क्वचित् । 6 ॥
ददर्श भवने तस्मिन् महतः सञ्चयान् कृतान् ।
मृगानां महिषाणाञ्च करीषैः शीतकारणात् । 7 ॥
गच्छन्नेव महाबाहुर्द्युतिमान् भरतस्तदा ।
शत्रुघ्नञ्चाब्रवीत् हृष्टस्तानमात्यांश्च सर्वशः 8 ॥
मन्ये प्राप्ताः स्म तं देशं भरद्वाजो यमब्रवीत् ।
नातिदूरे हि मन्ये ऽहं नदीं मन्दाकिनीमितः । 9 ॥

broken sticks and flowers plucked from the trees. The abode of Rama, constantly accompanied by Lukshmuna, he ascertained from flags made with Koosha, which were hung on the trees by the way. Approaching nearer he saw great heaps of the dung of deer and buffalo's, dried for fuel, on account of the cold. Thus going forward, the valiant and illustrious Bhuruta, with joy remarked to Shutrooghna and all the counsellors, "I suppose we must have arrived at the country mentioned by Bhurudwaja, and that the river Munda-

उच्चैर्बद्धानि चीराणि लक्ष्मणेन भवेदयं ।
अभिज्ञानः कृतः पन्था विकाले गन्तुमिच्छता । 10 ॥
इदञ्चोदात्तदन्तानां कुञ्जराणां तरस्विनां ।
शैलपार्श्वे परिक्रान्तमन्योन्यमभिगर्ज्जतां । 11 ॥
यमेवाधातुमिच्छन्ति तापसाः सततं वने ।
तस्यासौ दृश्यते धूमः सङ्कुलः कृष्णवर्त्मनः । 12 ॥
अत्राहं पुरुषव्याघ्रं गुरुसत्कारकारिणं ।
आर्य्यं द्रक्ष्यामि संहृष्टं महर्षिमिव राघवं । 13 ॥
अथ गत्वा मुहूर्त्तन्तु चित्रकूटं स राघवः ।
मन्दाकिनीमनुप्राप्तस्तं जनञ्चेदमब्रवीत् । 14 ॥

kinee is not far distant. This flag, and these clothes of bark bound on high, were placed here by *Lukshmuna* for the sake of ascertaining the road in a time of doubt: this is the road by which swift elephants with huge tusks, roaring at each other, pass and repass on the side of the mountains. The clouds of smoke from the fire, which it is the grand wish of the devotees constantly to keep burning on the wood for sacrifice, evidently appear:—now shall I quickly see the majestic Raghuva, chief of men! the delight of the sages! the excellent one whose office it is to perform his father's funeral rites." The descendant of *Rughoo* having thus travelled some time on *Chitra-koota* which is near *Mundakinee*,

जगत्यां पुरुषव्याघ्र आस्ते वीरासने रतः ।
जनेन्द्रो निर्जनं प्राप्य धिग्मे जन्म सजीवितं । 15 ॥
मत्कृते व्यसनं प्राप्तो लोकनाथो महाद्युतिः ।
सर्व्वान् कामान् परित्यज्य वने वसति राघवः । 16 ॥
इति लोकसमाकृष्टः पादेष्वेव प्रसादयन् ।
रामस्य निपतिष्यामि सीतायाश्च पुनःपुनः । 17 ॥
एवं स विलपंस्तस्मिन् वने दशरथात्मजः ।
ददर्श महतीं पुण्यां पर्णशालां मनोरमां । 18 ॥
शालतालाश्वकर्णानां पर्णैर्बहुभिरावृतां ।
विशालां मृदुविस्तीर्णां कुशैर्वेदिमिवाध्वरे । 19 ॥

said to those who attended him, "That majestic personage, the illustrious sovereign of men, having gone to an uninhabited desert, has chosen the seat of a devotee. Ah me! wretched in my birth and life! The lord of the world, the illustrious Raghuva, abandoning, on my account, every object of desire, and embracing affliction, dwells in a forest! I, abhorred by men, will fall, repeatedly supplicating, at the feet of Rama and of Seeta." While thus lamenting in the forest, the son of *Dusha-rutha* descried a large and pleasant hut, sacred to some ascetic, made of leafy boughs, and covered with the wide spreading leaves of the Sala,[1] the Tala,[2] and the *Ushwa-kurna*,[3] lightly laid upon it, as an altar is covered with the Koosha grass;—adorned also with a large bow resembling

1 Shorea Robusta. 2 Borasus flabelliformis. 3 This is a synonym of the sala tree. Another dictionary makes it a synonym of the *Usuna* tree, and also of a climber not ascertained.

शक्रायुधनिकाशैश्च कार्म्मुकैर्भारसाधनैः ।
रुक्मपृष्ठैर्महासारैः शोभितां शत्रुबाधकैः । 20 ॥
अर्करश्मिप्रतीकाशैर्घोरैस्तूणगतैः शरैः ।
शोभितां दीप्तवदनैः सर्पैर्भोगवतीमिव । 21 ॥
महारजतवासोभ्यामसिभ्याञ्च विराजितां ।
रुक्मविन्दुविचित्राभ्यां चर्म्मभ्याञ्चातिशोभितां । 22 ॥
गोधाङ्गुलित्रैरासक्तैश्चित्रकाञ्चनभूषितैः ।
अरिसंघैरनाधृष्यां मृगैः सिंहगुहामिव । 23 ॥
प्रागुदक्प्लवनां वेदीं विशालां दीप्तपावकां ।
ददर्श भरतस्तत्र पुण्यां रामनिवेशने । 24 ॥

that of Shukra, adapted for important combat, covered with gold, and fatal to the enemy, with a large quiver of arrows, bright as the rays of the sun, and keen as the faces of the serpents in the river Bhoguvutee.[1] The habitation which filled hostile bodies with dread as deer are frighted at a lion's den, was adorned with two scymetars wrapped in gold cloth, and two shields, studded with gold, the guards for the arm and the fingers also adorned with gold. Bhuruta saw in the house of Rama, a large pure altar sloping toward the north-west, which sustained a blazing fire. Looking for a little time, Bhuruta at length discerned his elder brother Rama sitting in the hut of leaves, on a seat of antelope skin, dressed in

1 The Gunga of the infernal regions.

निरीक्ष्य स मुहूर्त्तन्तु ददर्श भरतो गुरुं ।
उटजे राममासीनं जटामण्डलधारिणं । 25 ॥
कृष्णाजिनधरन्तन्तु चीरवल्कलवाससं ।
ददर्श राममासीनमभितः पावकोपमं । 26 ॥
सिंहस्कन्धं महाबाहुं पुण्डरीकनिभेक्षणं ।
पृथिव्याः सागरान्ताया भर्त्तारं धर्म्मचारिणं । 27 ॥
उपविष्टं महाबाहुं ब्रह्माणमिव शाश्वतं ।
स्थण्डिले दर्भसंस्तीर्णे सीतया लक्ष्मणेन च । 28 ॥
तं दृष्ट्वा भरतः श्रीमान् दुःखमोहपरिप्लुतः ।
अभ्यधावत धर्म्मात्मा भरतः केकयीसुतः । 29 ॥

the habit of a devotee, with a weight of matted hair on his head. He saw sitting near the altar, *Rama* resplendent as the fire, with lion-shoulders, mighty arms, and eyes resembling the water-lily! the nourisher of the sea-girt earth,—that valiant one, righteous, resembling the eternal *Brumha*, seated within a sacrificial enclosure strewed with *Koosha*, and attended by *Seeta* and *Lukshmuna*. Seeing him, the fortunate *Bhuruta* was over-powered with surprize and distress. Having beheld him a moment, the pious son of *Kikeyee*, ran to him, and

दृष्ट्वैव विललापार्त्तो बाष्पसन्दिग्धया गिरा ।
अशक्नुवन् वारयितुं धैर्य्याद्वचनमब्रुवन् । 30 ॥
यः संसदि प्रकृतिभिर्भवेद्युक्त उपासितुं ।
वन्यैर्मृगैरुपासीनः सेाऽयमास्ते ममाग्रजः । 31 ॥
वासोभिर्बहुसाहस्रैर्यो महात्मा पुरोचितः ।
मृगाजिने सोऽयमिह प्रवस्ते धर्म्ममाचरन् । 32 ॥
अधारयद्यो विविधाश्चित्राः सुमनसः सदा ।
सेाऽयं जटाभारमिमं सहते राघवः कथं । 33 ॥
यस्य यज्ञैर्यथादिष्टैर्युक्तो धर्म्मस्य सञ्चयः ।
शरीरक्लेशसम्भूतं स धर्म्मं परिमार्गते । 34 ॥

full of anguish, thus lamented, till his flowing tears choked his utterance: "This my elder brother, who in his former state was obsequiously attended by his subjects, is now the associate of beasts! This magnanimous one, who formerly had thousands of suits of apparel, now, practising the duties of virtue, wears two pieces of leather! How can Raghuva, whose head was formerly adorned with flowers of various hues, endure that weight of matted hair? He whose meritorious deeds were increased with costly sacrifices, has now embraced a course of bodily austerities! How is the body of that excellent one now covered with filth, which was formerly perfumed with costly sandal-

चन्दनेन महार्हेण यस्याङ्गमुपसेवितं ।
मलेन तस्याङ्गमिदं कथमार्य्यस्य सेव्यते ।
मन्निमित्तमिदं दुःखं प्राप्तो रामः सुखोचितः । 35 ॥
धिग्जीवितं नृशंसस्य मम लोकविगर्हितं ।
इत्येवं विलपन्दीनः प्रस्विन्नमुखपङ्कजः । 36 ॥
पादावप्राप्य रामस्य पपात भरतो रुदन् ।
दुःखाभितप्तो भरतो राजपुत्त्रो महाबलः । 37 ॥
उक्त्वार्य्येति सकृद्दीनं पुनर्नोवाच किञ्चन ।
बाष्पापिहितकण्ठश्च प्रेक्ष्य रामं यशस्विनं । 38 ॥
आर्य्येत्येवाभिसंक्रुश्य व्याहर्त्तुं नाशकत्ततः ।
शत्रुघ्नश्चापि रामस्य ववन्दे चरणौ रुदन् । 39 ॥

wood! Rama, worthy of delight, has undergone all this distress on my account! Abhorred be this life of mine! cruel as I am and despised by all! Thus lamenting, Bhuruta wretched, his lotos-face faded, the valiant Bhuruta, went and fell weeping at the feet of Rama. Deeply afflicted, he, exclaiming, "O excellent one!" uttered no more—looking at the famous Rama, and groaning out "O excellent man" he could proceed no farther. Shutrooghna also weeping embraced the feet of Rama; on which Rama embracing them both, melted into tears. Thus were the two princely ascetics beheld by Gooha in the desert, as

तावुभौ च समालिङ्ग्य रामोऽप्यश्रूण्यवर्त्तयत् ।
ततस्सुमन्त्रेन गुहेन चैव समीयतू राजसुतावरण्ये । 40 ॥
दिवाकरश्चैव निशाकरश्च यथाम्बरे शुक्रबृहस्पतिभ्यां ।
तान् पार्थिवान् वारणयूथवाहान् समागतांस्तत्र महत्यरण्ये 41 ॥
वनौकसस्ते ऽभिसमीक्ष्य सर्वे त्वश्रूण्यमुञ्चन् प्रविहाय हर्षं ।
जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि ।
ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा ।
कथञ्चिदभिविज्ञाय विवर्णवदनं कृशं । 42 ॥
भ्रातरं भरतं रामः परिजग्राह पाणिना ।
आघ्राय रामस्तं मूर्द्ध्नि परिष्वज्य च राघवं । 43 ॥

the sun and the moon are met in the air by Shukra and Vrihusputee.[1] The sylvan inhabitants beholding all these princes, riders on elephants, thus met in the great forest, shed tears of joy. Rama saw Bhuruta fallen to the ground, clothed in the habit of a devotee,[2] with matted hair, his hands joined in a supplicating form, yet dazzling as the sun at the time of the universal destruction of nature;—Rama at length recalling to mind his brother Bhuruta, emaciated, and his countenance altered, grasped his hand. Rama kissing the head of Bhuruta the descendant of Rughoo, and embracing him, clasped him to his bosom! and began respectfully to ask him, " O beloved brother! where is thy

1 Mars and Venus. 2 Bhuruta had put these on at the house of Gooha.

अङ्के भरतमारोप्य पर्य्यपृच्छत सादरं।
क्व नु तेऽभूत्पिता तात यदरण्यं त्वमागतः। 44॥
नहि त्वं जीवतस्तस्य वनमागन्तुमर्हसि।
चिरस्य बत पश्यामि दूराद्भरतमागतं। 45॥
दुष्प्रतीकमरण्येऽस्मिन् किन्तात वनमागतः।
कच्चिन्नु धरते तात राजा यत्त्वमिहागतः। 46॥
कच्चिन्नु दीनः सहसा राजा लोकान्तरङ्गतः।
इष्वस्त्रवरसम्पन्नमर्थशास्त्रविशारदं। 47॥
सुधन्वानमुपाध्यायं कच्चित्त्वं तात मन्यसे।
कच्चिदात्मसमाः शूराः श्रुतवन्तो जितेन्द्रियाः। 48॥

father, that thou art come to the forest?" Had he been alive, thou couldest not have come hither to the forest. Ah! after so long a time, do I see Bhuruta come from afar, scarcely to have been expected in this wilderness! What, my dear brother, is the cause of thy coming to the forest? O beloved brother, is the king alive, that thou art come hither? or is the king, wretched, departed from the world? O beloved, dost thou regard our preceptor Soodhunna, skilled in the science of arms and eminent in the laws! Hast thou, O beloved one, made

कुलीना इङ्गितज्ञाश्च कृतास्ते तात मन्त्रिणः ।
मन्त्रो विजयमूलं हि राज्ञां भवति राघव । 49 ॥
सुसम्वृता मन्त्रिधुरैरमात्यैः शास्त्रकोविदैः ।
कच्चिन्निद्रावशं नैषीः कच्चित् कालेऽवबुध्यसे । 50 ॥
कच्चिच्चापररात्रेषु चिन्तयस्यर्थनैपुणं ।
कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिः सह । 51 ॥
कच्चित्ते मन्त्रितो मन्त्रो राष्ट्रं न परिधावति ।
कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयं । 52 ॥
क्षिप्रमारभसे कर्म्म न दीर्घयसि राघव ।
कच्चिन्नु सुकृतान्येव कृतरूपाणि वा पुनः । 53 ॥

those thy counsellors, who are like thyself, heroic, learned, masters of their organs, noble, and capable of understanding a nod? Counsel kept secret by counsellors appointed to the office, and learned, is the source of the good fortune of kings. Hast thou overcome sleep? Dost thou awake at proper times? Dost thou at the close of night think upon the way to become prosperous? Dost thou not consult (with thyself) when alone? and also consult with many? Does not thy decision when determined run through the country? How, O son of *Rughoo*, when thou hast determined upon any affair, small

विदुस्ते सर्व्वकार्य्याणि न कर्त्तव्यानि पार्थिवाः ।
कच्चिन्न तर्कैर्युक्त्या वा ये वाप्यपरिकीर्त्तिताः । 54 ॥
त्वया वा तव वामात्यैर्ब्बुध्यते तात मन्त्रितं ।
कच्चित्सहस्रैर्मूर्खाणामेकमिच्छसि पण्डितं । 55 ॥
पण्डितो ह्यर्थकृच्छ्रेषु कुर्य्यान्निःश्रेयसं महत् ।
सहस्राण्यपि मूर्खाणां यद्युपास्ते महीपतिः । 56 ॥
अथवाप्ययुतान्येव नास्ति तेषु सहायता ।
एको ऽप्यमात्यो मेधावी शूरो दक्षो विचक्षणः । 57 ॥
राजानं राजपुत्रम्वा प्रापयन्महतीं श्रियं ।
कच्चिन्मुख्या महत्स्वेव मध्यमेषु च मध्यमाः । 58 ॥

in its origin but great in its consequences, dost thou speedily begin it? Dost thou not protract it? Are other kings acquainted with what thou esteemest most proper to be undertaken? with works which thou art about to undertake? My beloved brother, are the undeclared plans concerted by the cabals and counsels (of others) known to thee and thy counsellors? Dost thou prefer one learned man to a thousand of the illiterate multitude? In difficult situations a learned man may be of infinite advantage. If a sovereign retain about him thousands and ten thousands of ignorant people, he derives no assistance from them. One counsellor, wise, heroic, active, and learned, procures the highest advantage to a king or a king's son. Dost thou employ excellent servants in great affairs, lower ones in common business, and mean ones in mean

जघन्यांश्च जघन्येषु भृत्यांस्ते तात योजिताः ।
अमात्यानुपधातीतान् पितृपैतामहाञ्छुचीन् । 59 ॥
श्रेष्ठान् श्रेष्ठेषु कच्चित्त्वं नियोजयसि कर्म्मसु ।
कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजिताः प्रजाः । 60 ॥
राष्ट्रे तवानुजानन्ति मन्त्रिणः कैकयीसुत ।
कच्चित्त्वां नावजानन्ति याजकाः पतितं यथा । 61 ॥
उग्रप्रतिग्रहीतारं कामयानमिव स्त्रियः ।
उपायकुशलं वैद्यं भृत्यसंदूषणे रतं । 62 ॥

affairs? Dost thou appoint counsellors to great employments who shake their hands from receiving bribes?[1]—who, pure and excellent, have been employed in the service of thy father and grandfather? O son of Kikeyee, do the people, oppressed by severe penalties, despise thee? Do thy own counsellors disregard thee in thy kingdom? Do the priests contemn thee as one fallen (into sin)? or as virtuous women reject one who through lust receives a woman of the meanest class.[2] He who does not destroy a (minister) who, a deep and art-

1 This word also means "who maintain their authority over others."

2 The sense given in the translation is that given by *Kutuka*; but Teert'ha says, "as they reject a person guilty of a rape." Others say, "as a person abhors a thing offered to *Shiva*."

परमैश्वर्य्यकामस्य यो न हन्ति स हन्यते ।
कच्चिद्धृष्टश्च शूरश्च धृतिमान्मतिमाञ्छुचिः । 63 ॥
कुलीनश्चानुरक्तश्च दक्षः सेनापतिः कृतः ।
बलवन्तश्च केचित्ते मुख्या युद्धविशारदाः । 64 ॥
दृष्टापदाना विक्रान्तास्त्वया सत्कृत्य मानिताः ।
कच्चिद्बलस्य भक्तञ्च वेतनञ्च यथोचितं । ॥
सम्प्राप्तकालं दातव्यं ददासि न विलम्बसे । 65 ॥
कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः ।
भर्त्तुरप्यतिकुप्यन्ति सोऽनर्थः सुमहान् कृतः । 66 ॥
कच्चित्सर्व्वेऽनुरक्तास्त्वां कुलपुत्राः प्रधानतः ।
कच्चित्प्राणांस्तवार्थेषु सन्त्यजन्ति समाहिताः । 67 ॥

-ful financier, audacious, and eager for grandeur, delights in accusing other officers of state, is himself destroyed. Is a person active, heroic, patient, determined, pure, noble, able, and devoted to thee, appointed thy general? Have valiant and distinguished persons, eminent in war, and of tried abilities, been honoured by thee with proper rewards? Dost thou issue the pay and food of the troops, in a proper manner, and promptly on its becoming due? When the proper time of issuing pay and provisions is exceeded, servants are enraged with their masters, which often occasions great undertakings to be frustrated. Are all those of family and the chief of the people well affected to

कच्चिज्जानपदो विद्वान् दक्षिणः प्रतिभानवान् ।
यथोक्तवादी दूतस्ते कृतो भरत पण्डितः । 68 ॥
कच्चिदष्टादशैतानि स्वपक्षे दश पञ्च च ।
त्रिभिस्त्रिभिरविज्ञातैर्वेत्सि तीर्थानि चारणैः । 69 ॥
कच्चिद्व्यपास्तानहितान् प्रतियातांश्च सर्व्वदा ।
दुर्ब्बलाननवज्ञाय वर्त्तसे रिपुसूदन । 70 ॥

thee? Would they unite in sacrificing their lives for thee? O *Bhuruta*, is thy ambassador a citizen, learned, active, able to reply on the spot to any question proposed, a man of judgment, one who will repeat the message as it was delivered to him? Dost thou know the eighteen[1] or the fifteen[2] Teert'has,[3] to be on thy side, when sent by thee unacquainted with each other's commission? O suppresser of enemies! dost thou continue supine, thinking lightly of foes driven away and weak, yet always returning! Dost thou not disregard brahmuns who reject all evidence but that of the senses? such as are eminent in

1 Viz. a counsellor, a priest, a coadjutor in the government, the general of the army, the porter, the keeper of the harem, the goaler, the treasurer, the master of the rolls, the judge, the chief ecclesiastic, he whose office it is to point out the meaning of the laws, (Attorney-general), the comptroller of the army, the superintendant of public works, the mayors of towns, the chief constable, the high sheriff, the superintendant of forests, waste lands, waters, and fortifications.

2 The above eighteen, except the three first mentioned.

3 This word denotes the vulva or place from whence any thing is produced, running waters, a holy place, a vessel, a view, and the eighteen officers of government above mentioned. It is formed from a root which denotes to leap, or to cross a river, &c.

कच्चिन्न लोकायतिकान् ब्राह्मणांस्तात सेवसे ।
अनर्थकुशला ह्येते बालाः पण्डितमानिनः । 71 ॥
धर्म्मशास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः ।
बुद्धिमान्वीक्षिकीं प्राप्य निरर्थं प्रवदन्ति ते । 72 ॥
वीरैरध्युषितां पूर्व्वमस्माकं तात पूर्व्वकैः ।
सत्यनामां दृढद्वारां हस्त्यश्वरथसङ्कुलां ।
ब्राह्मणैः क्षत्रियैर्वैश्यैः स्वकर्म्मनिरतैः सदा । 73 ॥
जितेन्द्रियैर्म्महोत्साहैर्वृतामार्य्यैः सहस्रशः ।
प्रासादैर्विविधाकारैर्वृतां वैद्यजनाकुलां ।
कच्चित्समुदितां स्फीतामयोध्यां परिरक्षसे । 74 ॥

useless knowledge, babes esteeming themselves learned, who, with the chief treatises on the duties of men before them, are stupidly ignorant; who, gaining a smattering of logic, proclaim themselves wise without learning. Dost thou protect the fair and extensive city of *U*yodhya, justly termed "Invincible;" inhabited formerly by our heroic predecessor, whose name is truth, defended by strong gates, filled with horses and chariots, and with thousands of excellent brahm*u*ns, kshutriy*a*s, and vishy*a*s, all chearful, intent upon their proper vocation, and superior to their appetites;—filled with temples of various forms, and inhabited by men skilled in the ved*a*s? O descendant of R*u*ghoo, are the wide spread districts formerly kept with such care by my

कच्चिच्चैत्यशतैर्जुष्टः सुनिविष्टजनाकुलः ।
देवस्थानैः प्रपाभिश्च तडागैश्चोपशोभितः । 75 ॥
प्रहृष्टनरनारीकः समाजोत्सवशोभितः ।
सुकृष्टसीमा पशुमान् हिंसाभिरभिवर्जितः । 76 ॥
अदेवमातृको रम्यः श्वापदैः परिवर्जितः ।
परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः । 77 ॥
विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः ।
कच्चिज्जनपदः स्फीतः सुखं वसति राघव । 78 ॥
कच्चित्ते दयिताः सर्वे कृषिगोरक्षजीविनः ।
वार्त्तायां साम्प्रतं तात लोकोऽयं सुखमेधते । 79 ॥

predecessors duly protected, which are adorned with hundreds of sacred trees attended by persons seated at their ease, beautified by temples, cascades, and pools of water, frequented by chearful men and women, rendered pleasant by festive assemblies ;—the boundaries of which are highly cultivated, furnished with cattle, devoid of hurtful animals, its forests watered by artificial canals, free from the intrusion of animals with digitated feet and every cause of fear, enriched with mines, and free from wicked men. Are the husbandmen, and those who live by tending cattle, esteemed by thee ? O beloved brother, are their circumstances easy ? Are they protected by the officers of justice appointed by thee ? Are all the householders protected by the proper

तेषां गुप्तिपरीहारैः कच्चित्ते भरणं कृतं ।
रक्षिता राजधर्म्मेण सर्व्वे विषयवासिनः । 80 ॥
कच्चित् स्त्रियः सान्त्वयसे कच्चित्तास्ते सुरक्षिताः ।
कच्चिन्न श्रद्दधास्यासां कच्चिद्गुह्यं न भाषसे । 81 ॥
कच्चिन्नागवनं गुप्तं कच्चित्ते सन्ति धेनुकाः ।
कच्चिन्न गणिकाश्वानां कुञ्जराणाञ्च तृप्यसि ।
कच्चिद्दर्शयसे नित्यं मानुषाणां विभूषितं । 82 ॥
उत्थायोत्थाय पूर्व्वाह्णे राजपुत्र महापथे ।
कच्चिन्न सर्व्वे कर्म्मान्ताः प्रत्यक्षास्ते ऽविशङ्कया । 83 ॥

functionaries of government? Dost thou behave politely to females? are they duly protected by thee? Dost thou not esteem their (conversation)? dost thou not communicate secrets to them? Is the forest well kept where the elephants remain? Hast thou (store of) new-milch cows? Art thou well furnished with the sportive females[1] of horses and elephants? Dost thou, rising at the early dawn, constantly shew thyself, adorned, to the people? Are all thy workmen in thy presence without fear? And left by thee are they moderately attentive to business? Are thy forts well stored with riches, grain,

1 Mares and female elephants were kept to supply the royal stud, which were suffered to go into the woods to seek wild males.

सर्व्वे वा पुनरुत्सृष्टा मध्यमे वात्र कारणं ।
कच्चिद्दुर्गाणि सर्व्वाणि धनधान्यायुधोदकैः । 84 ॥
यन्त्रैश्च प्रतिपूर्णानि तथा शिल्पिधनुर्द्धरैः ।
आयस्ते विपुलः कच्चित्कच्चिदल्पतरो व्ययः । 85 ॥
अपात्रेषु न ते कच्चित्कोषो गच्छति राघव ।
देवतार्थे च पित्रर्थे ब्राह्मणाभ्यागतेषु च । 86 ॥
योधेषु मित्रवर्गेषु कच्चिद्गच्छति ते व्ययः ।
कच्चिदार्य्योऽपि शुद्धात्मा क्षारितश्चापकर्म्मणा । 87 ॥
अदृष्टः शास्त्रकुशलैर्न्न लोभाद्बध्यते शुचिः ।
गृहीतश्चैव दृष्टश्च काले पृष्टः सकारणः । 88 ॥

arms, water, and machines, and well furnished with artificers and bowmen? Is thy expenditure smaller than thy income, son of Rughoo? Are thy treasures spent among persons unfit to receive them, or dost thou expend thy wealth for the gods, the ancestors, among the brahmuns and strangers, for the soldiers, and thy friends? Is an excellent man, inclined to purity, condemned for one slip? or an innocent man executed through avarice, his fault unsubstantiated by those eminent in the laws? O chief of men! In a chief who is ap-

1 Strangers, who coming unexpectedly, are proper objects for hospitality.

कच्चिन्न मुच्यते चोरो धनलोभान्नरर्षभ ।
व्यसने कच्चिदाढ्यस्य दुर्गतस्य च राघव । 89 ॥
अर्थे विरागाः पश्यन्ति तवामात्या बहुश्रुताः ।
यानि मिथ्याभिशस्तानां पतन्त्यश्रूणि राघव । 90 ॥
तानि पुत्रपशून् घ्नन्ति प्रीत्यर्थमनुशासतः ।
कच्चिद्वृद्धांश्च बालांश्च वैद्यान्मुख्यांश्च राघव । 91 ॥
दानेन मनसा वाचा त्रिभिरेतैर्बुभूषसे ।
कच्चिद्गुरूंश्च वृद्धांश्च तापसान्देवतातिथीन् । 92 ॥
चैत्यांश्च सर्व्वान् सिद्धार्थान् ब्राह्मणांश्च नमस्यसि ।
कच्चिदर्थेन वा धर्म्ममर्थं धर्म्मेण वा पुनः । 93 ॥

prehended, who was seen at the time, and has been duly examined, set at liberty through desire of pelf? In a dispute between a rich and a poor man, do thy learned Judges pursue the course of justice uninfluenced by the desire of gain? O son of *Rughoo*, the tears which fall from those unjustly condemned, destroy the children and cattle of him who governs with partiality. Dost thou, O son of *Rughoo*, desire to gain the affections of the aged and young, and of physicians by gifts, by affability, and by conversation? Dost thou bow to thy spiritual guide, to the aged, to devotees, to the gods, to strangers, to sacred groves,[1] and to all brahm*u*ns who are perfected?[2] Dost thou sacrifice wealth to virtue, or virtue to wealth, or both to

1 Large trees under which images or other representations of the gods are placed.

2 Perfected in knowledge by education; or whose undertakings have been completed by religious services or other means.

उभौ वा प्रीतिलोभेन कामेन न विबाधसे ।
कच्चिदर्थञ्च कामञ्च धर्म्मञ्च जयताम्वर । 94 ॥
विभज्य काले कालज्ञ सर्व्वां भरत सेवसे ।
कच्चित्ते ब्राह्मणाः शर्म्म सर्व्वशास्त्रार्थकोविदः । 95 ॥
आशंसते महाप्राज्ञ पौरजानपदैः सह ।
नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रतां । 96 ॥
अदर्शनं ज्ञानवतामालस्यं पञ्चवृत्तितां ।
एकचिन्तनमर्थानामनर्थज्ञैश्च मन्त्रणं । 97 ॥
निश्चितानामनारम्भं मन्त्रस्योपरि रक्षणं ।
मङ्गलाद्यप्रयोगञ्च प्रत्युत्थानञ्च सर्व्वतः । 98 ॥

partiality, avarice, and lust? O *Bhuruta*, chief among conquerors, acquainted with the value of time, dost thou, dividing thy time, duly regard recreations, the acquisition of property, and moral duties? O wise one, do the brahmuns eminent in all the shastrus, with the citizens and people of the country, express their wishes for thy good? Dost thou abhor atheism, dissimulation, and anger, and watch against inattention to thy affairs;—against procrastination, neglecting men of science, indolence, committing thyself to others, the undeviating pursuit of wealth, consulting with those profound in useless knowledge, the deferring of what thou hast resolved to do, the disregard of

कच्चित्त्वं वर्ज्जयस्येतान् राजदोषांश्चतुर्दश ।
दशपञ्चचतुर्व्वर्गान् सप्तवर्गञ्च तत्त्वतः ।
अष्टवर्गं त्रिवर्गञ्च विद्यास्तिस्रश्च राघव ।९९॥

counsel, the neglect of what ought to be done in the morning,[1]—and against going in every direction to meet enemies,[2] these fourteen faults of kings? O wise one, dost thou particularly regard the classes of ten,[3] of five,[4] of four,[5] of seven,[6] of eight[7] and of three,[8] and also the three sciences?[9] the subduction of

1 This interpretation of this obscure phrase is given on the authority of Teert'ha.

2 The inclination to go in person to fight an enemy who is coming in every direction, by which the attention and force of a king are more weakened than as though he had directed all his attention to one point. This interpretation is given on the authority of *Kutuka.*—Teert'ha explains it of a wish to conquer all surrounding nations.

3 Ten vices attendant on royalty, viz. hunting, gaming, sleeping in the day, slander, lasciviousness, pride, attention to dancing and music, useless wandering and lounging, &c.

4 Five modes of fortification, viz. a moat, a high bank, trees thickly planted, a space destitute of grain and provision, and the turning of waters.

5 Four means of success, viz. making peace, liberality, sowing dissention, and chastisement.

6 Seven requisites of an administration, viz. a king, ministers, friends, treasure, territory, forts, and an army.

7 According to *Kutuka*, eight kinds of persons with whom it is improper to contract friendship, viz. the deceitful, the bold, the injurious, the envious, the detracting, those who take the property of others, the abusive, and those who unjustly punish; but according to Teert'ha, eight things which are to be carefully regarded, viz. husbandry, trade, fortifications, bridges, places to confine elephants, mines of metals, the reception of the revenue, and empty houses.

8 Duty, concupiscence, and wealth; but according to some, activity of mind, domination, and a power to consult.

9 The three vedas, agriculture and the arts, logic and ethics.

इन्द्रियाणां जयं बुद्ध्या षाड्गुण्यं दैवमानुषं ।
कृत्यं विंशतिवर्गञ्च तथा प्रकृतिमण्डलं । 100 ॥

the organs by the understanding; the six[1] expedients of defence; misfortunes arising from gods[2] or men,[3] sources of danger,[4] the class of twenty,[5] the requisites for government,[6] and the state of neighbouring kings in time of war;[7]

1 Pacification, war, a progress or a march, a halt or the maintaining of a post, a double resource or a stratagem, and recourse to protection.

2 Fires, inundations, disease, famine, and pestilence.

3 Misfortunes occasioned by a governor, by thieves, by enemies, by the king's officers, by the avarice of a prince.

4 A servant whose wages are not paid, or one who does not acknowledge his having received them when paid, one who provokes an angry person, one in fear, one irritated by opprobrious language, and an enemy whom it is improper to kill.

5 Twenty kinds of persons with whom it is improper to be intimate, viz. children about whom no one cares and whom no one receives, old men, persons long afflicted, those expelled by their relatives, timorous persons, those who terrify others, voracious persons, those who excite covetousness, dissatisfied persons, those who are able in their own affairs alone (i. e. men devoted to themselves), those who are acquainted with wonderful formulas, those who despise the gods and brahmuns, those who injure the gods, those who ascribe all to fate, those who are distressed by famine, those who suffer the hardships of a forest residence, those who are in a foreign country, those who have many adversaries, those who attend at improper seasons, those who have no pleasure in truth or righteousness.

6 Counsellors, territory, forts, a treasury, and punishments.

7 Viz. a king who desires to conquer and is already in the land. A hostile king who is yet an ally. The ally of an enemy, one unfriendly to an ally, the ally of an ally's enemy, the friend of a king who desires to conquer the country, (these are called *Poorussura;*) besides these, a king whose territory is on either side of the country of him who goes to war, those situated between the territories of him going to war and the country to which he marches, a king

यात्रा दण्डविधानञ्च द्वियोनी सन्धिविग्रहौ ।
कच्चिदेतान्महाप्राज्ञ यथावदनुमन्यसे । 101 ॥
मन्त्रिभिस्त्वं यथोद्दिष्टं चतुर्भिस्त्रिभिरेव वा ।
कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे बुध । 102 ॥
कच्चित्ते सफला वेदाः कच्चित्ते सफलाः क्रियाः ।
कच्चित्ते सफला दाराः कच्चित्ते सफलं श्रुतं । 103 ॥
कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राघव ।
आयुष्या च यशस्या च धर्म्मकामार्थसंहिता । 104 ॥
यां वृत्तिं वर्त्तते तातो याश्च नः प्रपितामहाः ।
तां वृत्तिं वर्त्तसे कच्चिद्या च सत्पथगा शुभा । 105 ॥

marching,[1] placing the troops in battle array, stratagem or double resource, making peace, and making war? Dost thou, O wise one, advise with three or four counsellers, unitedly and separately, upon what thou hast in view. Do the knowledge thou hast attained, thy undertakings, thy marriages, and the counsels thou hast adopted, answer their proper design? O son of R*ughoo*, dost thou approve what I have spoken relative to long life, fame, duty, objects of desire, and wealth? Dost thou pursue the line of conduct observed by our great father, our predecessors, and all who pursue the right way? Dost thou eat thy

king whose territories lie behind those of him who goes to war, beyond those on his right or left, those who border on the country into which war is to be carried, and others who are at a greater distance.

1 Viz. marching with the body guard after victory to new conquests—marching to war with another power after making peace with one; the march of the whole army, march to war with a king who refuses a passage through his dominions to oppose a foe, march against the ally of a powerful foe.

कच्चित्स्वादु कृतं भोज्यमेको नाश्नासि राघव ।
कच्चिद्दाससमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि । 106 ॥
राजा तु धर्म्मेण हि पालयित्वा महीपतिर्दण्डधरः प्रजाना ।
अवाप्य कृत्स्नां वसुधां यथावदितश्च्युतः स्वर्गमुपैति सर्व्वान् । 107 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे भरतानुप्रश्नो द्विसप्ततितमः सर्गः ।

pleasant things alone? or dost thou share them with thy friends who wait on thee like servants? A king, a sovereign who sways the sceptre, after governing with justice a kingdom surrounded with difficulties, possesses all in heaven, when he leaves this world.

End of the Seventy-second Section.

तन्तु रामः समाज्ञाय भरतं गुरुवत्सलं ।
लक्ष्मणेन सह भ्रात्रा प्रष्टुं समुपचक्रमे । 1 ॥
किमेतदिच्छेयमहं श्रोतुं प्रव्याहृतं त्वया ।
यस्मात्त्वमागतो देशमिमं चीरजटाजिनी । २ ॥
यन्निमित्तमिमं देशं कृष्णाजिनजटाधरः ।
हित्वा राज्यं प्रविष्टस्त्वं तत्सर्वं वक्तुमर्हसि । ३ ॥
इत्युक्तः केकयीपुत्रः काकुत्स्थेन महात्मना ।
प्रगृह्य बलवद्भूयः प्राञ्जलिर्वाक्यमब्रवीत् । 4 ॥

SECTION LXXIII.

Having thus addressed Bhuruta, obsequious to his superiors, together with Lukshmuna, Rama began to say, "I wish to hear related by thee, on what account thou art come into this country in the habit of a devotee. Tell me on what account thou hast abandoned the kingdom, and hast entered the forest with thy antelope's skin, and thy matted hair." Thus addressed by that magnanimous one, the descendant of Kukootstha, the son of Kikeyee, dismissing his mighty (grief) with joined hands replied, "O excellent one, the

आर्य्य तातः परित्यज्य कृत्वा कर्म्म सुदुष्करं ।
गतः स्वर्गं महाराजः पुत्रशोकाभिपीडितः । 5 ॥
स्त्रिया नियुक्तः कैकेय्या मम मात्रा परन्तप ।
चकार सा महत्पापमिदमात्मयशोहरं । 6 ॥
सा राज्यफलमप्राप्य विधवा शोककर्षिता ।
पतिष्यति महाघोरे नरके जननी मम । 7 ॥
तस्य मे दासभूतस्य प्रसादं कर्त्तुमर्हसि ।
अभिषिञ्चस्व चाद्यैव राज्येन मघवानिव । 8 ॥
इमाः प्रकृतयः सर्व्वा विधवा मातरश्च याः ।
त्वत्सकाशमनुप्राप्ताः प्रसादं कर्त्तुमर्हसि । 9 ॥

subduer of foes! my valiant father, engaged thereto by my mother Kikeyee, having performed that tremendous act, left us, and departed to heaven, deeply afflicted with grief for his son. She who has perpetrated that great and infamous crime,—she, my mother, not obtaining the kingdom, the fruit of her crime, and now seized with the grief of widowhood, will meet a dreadful fate hereafter. Be gracious to me thy servant, and be installed like *Indra*, to-day in the kingdom: be gracious to all these officers of the government, and to these widowed mothers, who are now come to thee. O fountain of honor!

तथानुपूर्व्व्या युक्तश्च युक्तश्चात्मनि मानद ।
राज्यं प्राप्नुहि धर्म्मेण सकामान् सुहृदः कुरु । 10 ॥
भवत्वविधवा भूमिः समग्रा पतिना त्वया ।
शशिना विमलेनेव शारदी रजनी यथा । 11 ॥
एभिश्च सचिवैः सार्द्धं शिरसा याचितो मया ।
भ्रातुः शिष्यस्य दासस्य प्रसादं कर्त्तुमर्हसि । 12 ॥
तदिदं शाश्वतं पित्र्यं सर्व्वं सचिवमण्डलं ।
पूजितं पुरुषव्याघ्र नातिक्रमितुमर्हसि । 13 ॥
एवमुक्त्वा महाबाहुः सवाष्पः कैकयीसुतः ।
रामस्य शिरसा पादौ जग्राह भरतः पुनः । 14 ॥

as thou art next in succession, receive the kingdom belonging to thyself, and by discharging thy duty, fulfil the desires of thy friends. Let the land, freed from widowhood, be cheered by thy becoming its lord and husband, as an autumnal night is cheered by the clear moon. Be gracious to me thy brother, thy disciple and servant, by whom, and by these counsellors, thou art now intreated. O chief of men, thou canst not surely reject all this venerable assembly of counsellors who have continually served thy predecessors." *Bhuruta*, son of Kikeyee, that valiant one, having said this, again with tears bowed to the feet of *Rama*. *Rama* embracing his brother *Bhuruta*, repeatedly sending forth

तं मत्तमिव मातङ्गं निःश्वसन्तं पुनः पुनः ।
भ्रातरं भरतं रामः परिष्वज्येदमब्रवीत् । 15 ॥
कुलीनः सत्वसम्पन्नस्तेजस्वी चरितव्रतः ।
राज्यहेतोः कथं पापमाचरेन्मद्विधो जनः । 16 ॥
न दोषं त्वयि पश्यामि सूक्ष्ममप्यरिसूदनः ।
न चापि जननीं बाल्यात्त्वं विगर्हितुमर्हसि । 17 ॥
कामकारो महाप्राज्ञ गुरूणां सर्व्वदानघ ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते । 18 ॥
वयमस्य यथा लोके संख्याताः सौम्य साधुभिः ।
भार्य्या पुत्राश्च शिष्याश्च त्वमपि ज्ञातुमर्हसि । 19 ॥

sighs like an intoxicated elephant, replied, " Will a noble person, upright, energetic, devout, do a base act for the sake of a kingdom? O suppresser of enemies! I have never beheld even the smallest fault in thee, it ill becomes thee to treat thy mother with contempt for a childish action. Thou wise, sinless and excellent one, it becomes thee to consider that we, disciples, wives, and sons are those whose proper business it is to do the will of their superiors: this is established throughout the world by the good as the duty of wives and children. The great king is sovereign, and has the power, O ex-

वने वा चीरवसनं सौम्य कृष्णाजिनाम्बरं ।
राज्ये वापि महाराजो मां वासयितुमीश्वरः । 20 ॥
यावत्पितरि धर्म्मज्ञे गौरवं लोकसत्कृते ।
तावद्धर्म्मकृतां श्रेष्ठ जनन्यामपि गौरवं । 21 ॥
एताभ्यां धर्म्मशीलाभ्यां वनं गच्छेति राघव ।
मातापितृभ्यामुक्तोऽहं कथमन्यत्समाचरे । 22 ॥
त्वया राज्यमयोध्यायां प्राप्तव्यं लोकसत्कृतं ।
वस्तव्यं दण्डकारण्ये मया वल्कलवाससा । 23 ॥
एवमुक्ता महाराजो विभागं लोकसन्निधौ ।
व्यादिश्य च महाराजो दिवं दशरथो गतः । 24 ॥

cellent one, of either allotting to us clothed like devotees, a long protracted residence in a forest, or of fixing us in a kingdom. As long as respect is paid to a wise father, honourable in the world, so long, O chief of virtuous men, is it also due to a mother. By these, my virtuous parents, was it said, "Raghu-*va*, go to the forest:" how then could I act otherwise? The kingdom of *Uyodhya*, famed throughout the world, is thy lot,— and it is mine to dwell in the wilderness of *Dunduka*, in a bark clothing. The great king *Dusha-rutha*, having made this partition in the presence of proper persons, and given his

स च प्रमाणं धर्म्मात्मा राजा लोकगुरुस्तव।
पित्रा दत्तं यथाभागमुपभोक्तुन्त्वमर्हसि। 25॥
यद्ब्रवीन्मां नरलोकसत्कृतः पिता महात्मा विबुधाधिपोपमः।
तदेव मन्ये परमात्मनो हितं न सर्व्वलोकेश्वरभागमव्ययं। 26॥
रामस्य वचनं श्रुत्वा भरतः प्रत्युवाच ह।
किम्मे धर्म्मविहीनस्य राजधर्म्मः करिष्यति। 27॥
शाश्वतोऽयं सदा धर्म्मः स्थितोऽस्मासु नरर्षभ।
ज्येष्ठे पुत्त्रे स्थिते राज्ञां न कनीयान् भवेन्नृपः। 28॥
स समृद्धां मया सार्द्धमयोध्यां गच्छ राघव।
अभिषेचय चात्मानं कुलस्यास्य भवाय नः। 29॥

orders accordingly, departed to heaven. The will of that virtuous king, whom it becomes thee to venerate, is the rule of all. It is right that thou shouldst enjoy that share which is given thee by thy father. What my great parent, honoured through the world, and equal to the sovereign of the gods, has appointed, I regard as that which is beneficial to me; and without his appointment I value as nothing the empire of the imperishable universe." *Bhuruta* hearing these words of *Rama*, replied, " What will the discharge of royal duties avail me who am destitute of all virtue? This eternal rule, O chief of men, is always binding, namely, that the younger brother be not king while the elder is alive. O *Raghuva*! go with me to *Uyodhya* with all who at-

राजानं मानुषं प्राहुर्देवत्वे सम्मतो मम ।
यस्य धर्म्मार्थसहितं वृत्तमाहुरमानुषं । 30 ॥
केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते ।
धीमान् स्वर्गं गतो राजा यायजूकः सतां कृतः । 31 ॥
निष्क्रान्तमात्रे भवति सहसीते सलक्ष्मणे ।
दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात् । 32 ॥
उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः ।
अहञ्चायञ्च शत्रुघ्नः पूर्व्वमेव कृतोदकौ । 33 ॥
प्रियेण किल दत्तं हि पितृलोकेषु राघव ।
अक्षयं भवतीत्याहुर्भवांश्चैव पितुः प्रियः । 34 ॥

tend me, and for the sake of our family cause thyself to be installed. The people call a king a man, but in my view he possesses divinity, whose conduct, the offspring of a virtuous disposition, is esteemed by the wise as something more than human. While I was in the country of Kekuya, and thou in the forest, the wise king devoted to religious services, and regarded by the good, departed to heaven. When thou with Seeta and Lukshmuna hadst scarcely left the place, the king, overwhelmed with affliction and sorrow, went to heaven. O chief of men, arise, perform the water obsequies of thy father: Shutrooghna and myself have already offered water. The shastras assert, that the thing given by one who is beloved, remains undecayable in the world of the ancestors:

त्वामेव शोचंस्तव दर्शनेषु त्वय्येव शक्तामनिवर्त्य बुद्धिं ।
त्वया विहीनस्तव शोककृशस्त्वां संस्मरन्नेव गतः पिता ते । ३५ ॥
इत्यार्षे रामायणे अयोध्याकाण्डे पितुर्म्मरणश्रवणं नाम
त्रिसप्ततितमः सर्गः ॥

O Raghuv*a*, thou wast indeed the beloved of thy father: through grief on thy account and the desire of seeing thee, thy father, deprived of thee, and wasted with sorrow, departed to heaven, his mind unceasingly fixed on thee."

End of the Seventy-third Section.

तां श्रुत्वा करुणां वाचं पितुर्मरणसंहितां ।
राघवो भरतेनोक्तां बभूव गतचेतनः । 1 ॥
तन्तु वज्रमिवोत्सृष्टमाहवे दानवारिणा ।
वाग्वज्रं भरतेनोक्तममनोज्ञं परन्तपः । 2 ॥
प्रगृह्य रामो बाहू वै पुष्पिताङ्ग इव द्रुमः ।
वने परशुना कृत्तस्तथा भुवि पपात ह । 3 ॥
तथा हि पतितं रामं जगत्यां जगतीपतिं ।
कूलघातपरिश्रान्तं प्रसुप्तमिव कुञ्जरं । 4 ॥

SECTION LXXIV.

Raghu*va*, hearing from Bh*uru*ta, the afflicting account of his father's death, fell into a swoon. At the intelligence received from Bh*uru*ta, dreadful as a thunder-bolt cast by the enemy[1] of the Danu*vas*, Ram*a*, the afflicter of foes, stopping his ears, fell to the ground like a tree in flower felled by the axe in the forest. His two brothers with Videhee, weeping, overwhelmed with sorrow, sprinkled with water, Ram*a*, the lord of the land, fallen to the earth, like an elephant sinking on the edge of a river and labouring under the load of

1 *Indra.*

भ्रातरस्ते महेष्वासं सर्व्वतः शोककर्षिताः ।
रुदन्तः सह वैदेह्या सिषिचुः सलिलेन वै । 5 ॥
स तु संज्ञां पुनर्ल्लब्ध्वा नेत्राभ्यामश्रुमुत्सृजन् ।
उपाक्रामत काकुत्स्थः कृपणं बहु भाषितुं । 6 ॥
स रामः स्वर्गतं श्रुत्वा पितरं पृथिवीपतिं ।
उवाच भरतं वाक्यं धर्म्मात्मा धर्म्मसंहितं । 7 ॥
किङ्करिष्याम्ययोध्यायां ताते दिष्टां गतिं गते ।
कस्तां राजवराद्धीनामयोध्यां पालयिष्यति । 8 ॥
किन्नु तस्य मया कार्य्यं दुर्ज्जातेन महात्मना ।
यो मृतो मम शोकेन स मया न च संस्कृतः । 9 ॥

the fallen bank. Kakootstha being somewhat revived, pouring torrents of tears from both his eyes, began to speak in a plaintive manner. The virtuous Rama, after hearing that his father, the sovereign of the earth, had departed to heaven, replied in these pious words to Bhuruta: "What shall I do in Uyodhya, now my father has gone to the station fixed by inevitable fate? Who shall nourish Uyodhya, bereft of the best of kings! What have I done to that magnanimous one who has died through sorrow for me? His funeral obsequies have not been performed by me! Oh sinless one! happy art thou by whom and by Shu-

अहो भरत सिद्धार्थो ! येन राजा त्वयानघ ।
शत्रुघ्नेन च सर्व्वेषु प्रेतकृत्येषु सत्कृतः । 10 ॥
निष्प्रधानामनेकाग्रां नरेन्द्रेण विनाकृतां ।
निवृत्तवनवासो ऽपि नायोध्यां गन्तुमुत्सहे ॥ 11 ॥
समाप्तवनवासं मामयोध्यायां परन्तप ।
को ऽनुशासिष्यति पुनस्ताते लोकान्तरे गते । 12 ॥
पुरा प्रेक्ष्य सुवृत्तं मां पिता यान्याह सान्त्वयन् ।
वाक्यानि तानि श्रोष्यामि कुतः कर्णसुखान्यहं । 13 ॥
एवमुक्त्वा तु भरतं भार्य्यामभ्येत्य राघवः ।
उवाच शोकसन्तप्तः पूर्णचन्द्रनिभाननां । 14 ॥

troogh*na* the ceremonies relating to the funeral solemnities have been performed! I have no courage to leave this forest residence, and go to *U*yodhya now without a chief, split into factions, deserted by the sovereign of men. O subduer of foes! now my father has left the world, who in *U*yodhya will guide me? When my forest residence is ended, from whom shall I hear the words with which my father, viewing my good conduct, and applying his mouth to my ear, was accustomed to cheer me!" Having spoken these words to Bh*u*ru*ta*, Ragh*uva* deeply affected with grief, turning to his spouse whose face resembled the full orbed moon, thus addressed her, "O Seeta! thy father-in-law

सीते मृतस्ते श्वशुरः पितृहीनोऽसि लक्ष्मण ।
भरतो दुःखमाचष्टे स्वर्गतिं पृथिवीपतेः । 15 ॥
ततो बहुगुणं तेषां बाष्पं नेत्रेष्वजायत ।
तथा ब्रुवति काकुत्स्थे कुमाराणां यशस्विनां । 16 ॥
ततस्ते भ्रातरः सर्व्वे भृशमाश्वास्य दुःखितं ।
अब्रुवन् जगतीभर्त्तुः क्रियतामुदकं पितुः । 17 ॥
सा सीता स्वर्गतं श्रुत्वा श्वशुरं तं महानृपं ।
नेत्राभ्यामश्रुपूर्णाभ्यां न शशाकेक्षितुं प्रियं । 18 ॥
सान्त्वयित्वा तु तां रामो रुदन्तीं जनकात्मजां ।
उवाच लक्ष्मणं तत्र दुःखितो दुःखितं वचः । 19 ॥

is dead! O *Lukshmuna*! thou art fatherless! *Bhuruta* has related the afflicting story of the sovereign of the earth's departing to heaven." While Kak*ootstha* was thus speaking, tears poured in great abundance from the eyes of those renowned princes. At length all the brothers, solicitously comforting the afflicted *Rama*, said "Let the funeral libations of the king thy father be performed." Seeta having heard that her father-in-law, the great sovereign, was gone to heaven, was unable through tears to behold her beloved spouse. Having consoled the weeping daughter of *Junuka*, *Rama*, afflicted and uttering sentences of lamentation, said to *Lukshmuna*, "Bring the pulp of the *Ingudee*

आनयेङ्गुदिपिण्याकं चीरमाहर चोत्तरं ।
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः ।२० ॥
सीता पुरस्ताद्व्रजतु त्वमेनामभितो व्रज ।
अहं पश्चाद्गमिष्यामि गतिर्ह्येषा सुदारुणा ।२१ ॥
ततो नित्यानुगस्तेषां विदितात्मा महामतिः ।
मृदुर्दान्तश्च कान्तश्च रामे च दृढभक्तिमान् ।
सुमन्त्रस्तैर्नृपसुतैः सार्द्धमाश्वास्य राघवं ।
अवतारयदालम्ब्य नदीं मन्दाकिनीं शुभां ।२२ ॥

fruit with the juice first expressed, and proper clothing. I will go to perform the funeral libations of my father the great king. Let Seeta precede; do thou attend her; I will follow. The procession[1] must be performed with the most anxious care." *Soomuntra*, constantly attached to the family, thoroughly acquainted with business, magnanimous, meek, self-subdued, of comely appearance, wholly devoted to Rama, now comforted Raghuva with the princes, and supporting him, led him down into the beautiful river Mundakinee. Those renowned ones deeply afflicted, now approaching the pleasant and swift river Mundakinee, that most sacred place, where the skirting forests are al-

1 The order of the procession on these occasions is, that the children precede according to age, then the women, and after that the men according to age, the youngest first, and the eldest last: when they descend into the water this order is reversed, and resumed when they come out of it.

ते सुतीर्थां ततः कृच्छ्रादुपागम्य यशस्विनः ।
नदीं मन्दाकिनीं रम्यां सदा पुष्पितकाननां ।
शीघ्रस्रोतसमासाद्य तीर्थं शिवमकर्द्दमं ।
सिषिचुस्तूदकं राज्ञे तत एतद्भवत्विति । 23 ॥
प्रगृह्य च महीपालो जलपूरितमञ्जलिं ।
दिशं याम्यामभिमुखो रुदन्वचनमब्रवीत् । 24 ॥
एतत्ते राजशार्द्दूल विमलं तोयमक्षयं ।
पितृलोकगतस्यास्य मद्दत्तमुपतिष्ठतां । 25 ॥
ततो मन्दाकिनीतीरात्प्रत्युत्तीर्य्य स राघवः ।
पितुश्चकार तेजस्वी निर्व्वापं भ्रातृभिः सह । 26 ॥

ways flowering, descended into that sacred stream free from mud, and sprinkled water on account of the king, saying, "Be this thine."[1] The sovereign then filling his two joined palms with water, and turning his face to the south quarter, sacred to *Yuma*, said, "O chief of kings, may this pure, imperishable water given thee by me, attend thee departed to the region of the ancestors."[2] Afterward, the renowned Rag*huva* coming up from the shore of M*u*ndak*i*nee, with his brothers, performed the customary offering. Then having made a cake of the pulp of *Ingu*dee fruits and jujubes, the juice of

1 This formula is preceded by the name of the person to whom the water is offered.

2 This is a formula or *muntra*, used on such occasions.

ऐङ्गुदैर्ब्बदरैर्म्मिश्रं पिण्याकं दर्ब्भसंस्तरे ।
न्यस्य रामः सुदुःखार्त्तो रुदन्वचनमब्रवीत् । 27 ॥
इदं भुङ्क्ष्व महाराज प्रीतो यदशना वयं ।
यदन्नः पुरुषो हि स्यात्तदन्नास्तस्य देवताः । 28 ॥
ततस्तेनैव मार्गेण प्रत्युत्तीर्य्य सरित्तटात् ।
आरुरोह नरव्याघ्रो रम्यसानुं महीधरं । 29 ॥
ततः पर्णकुटीद्वारमासाद्य जगतीपतिः ।
परिजग्राह पाणिभ्यामुभौ भरतलक्ष्मणौ । 30 ॥
तेषान्तु रुदतां शब्दान् प्रतिशब्दोऽभवद्गिरौ ।
भ्रातृणां सह वैदेह्या सिंहानां नर्दतामिव । 31 ॥

which had been expressed, and spread it on the sacred *koosha*; he weeping, deeply afflicted, said "O great king, eat this food with acceptance which we now present: of that which is a person's customary food his god partakes."[1] Then coming from the shore of the river and returning by the same path, the chief of men ascended to the pleasant defiles of the mountain. The sovereign of the world, having arrived at the door of his hut of leaves, took hold of Bhu*ruta* and Luksh*muna* with both his hands. The army of Bhu*ruta* hearing the voice of the brothers and of Videhee, while weep-

1 This is the formula or *muntra* used by Ram*a* on this occasion.

महाबलानां रुदतां कुर्व्वतामुदकं पितुः ।
विज्ञाय तुमुलं शब्दं त्रस्ता भरतसैनिकाः । 32 ॥
अब्रुवंश्चापि रामेण भरतः सङ्गतो ध्रुवन् ।
तेषामेव महाशब्दः शोचतां पितरं मृतं । 33 ॥
अथ वाहान् परित्यज्य तं सर्व्वे ऽभिमुखाः स्वनं ।
अप्येकमनसो जग्मुर्यथा स्थानं प्रधाविताः । 34 ॥
हयैरन्ये गजैरन्ये रथैरन्ये स्वलङ्कृतैः ।
सुकुमारास्तथैवान्ये पद्भिरेव नरा ययुः । 35 ॥
अचिरप्रोषितं रामं चिरविप्रोषितं यथा ।
द्रष्टुकामजनः सर्व्वो जगाम सहसाश्रमं । 36 ॥

ing aloud at the performance of the funeral libation, re-echoed by the mountains, like the sound of roaring lions, were greatly alarmed, and said, "Bhuruta has met with Rama: this is the sound of them bewailing their departed father." Then leaving the animals and baggage, they all setting their faces towards the sound, with one mind, went in haste towards the place. The youths, some on horses, some on elephants, some in ornamented chariots, and others on foot, hastened thither, every one as desirous of seeing Rama a sojourner there for only a few days, as though he had been long absent from

भ्रातॄणां त्वरितास्ते तु द्रष्टुकामाः समागमं ।
ययुर्व्वहुविधैर्यानैः खुरनेमिसमाकुलैः । 37 ॥
सा भूमिर्व्वहुभिर्यानै रथनेमिसमाहता ।
मुमोच तुमुलं शब्दं द्यौरिवाभ्रसमागमे । 38 ॥
तेन वित्रासिता नागाः करेणुपरिवारिताः ।
आवासयन्तो गन्धेन जग्मुरन्यद्वनं ततः । 39 ॥
वराहमृगसिंहाश्च महिषाः सृमरास्तथा ।
व्याघ्रगोकर्णगवया वित्रेसुः पृषतैः सह । 40 ॥
रथाङ्गाह्वयदात्यूहा हंसाः कारण्डवाः प्लवाः ।
तथा पुंस्कोकिलाः क्रौञ्चा विसंज्ञा भेजिरे दिशः । 41 ॥

them, in a foreign country. Desirous to witness the meeting of the brothers, they hastened on various kinds of vehicles furnished with hoofs and wheels. The earth beaten by the wheels of the carriages, emitted a thundering sound like that occasioned in the air by the concourse of the clouds: terrified thereby, the elephants, surrounded by their females, ran into another wood perfuming the way with their scent. The hogs, the deer, the lions, the buffaloes, the *srimuras*,[1] the tigers, the *gokurnas*,[2] and the *guvuyas*,[3] with the porcine deer, were terrified with fear. The ruddy ducks,[4] the datyoohas[5], the geese, the *karunduvas*,[6] the *plúvas*,[7] the cuckows,[8] and the *krounchas*[9] affrighted, fled in every direction. The air appeared to be filled with birds and

1 This beast is not yet ascertained. 2 Unascertained. 3 Bos grunniens. 4 Anas casarca. 5 The Gallimule. 6 A species of duck. 7 This bird is unascertained. 8 Cuculus Indicus. 9 A species of Ardea.

तेन शब्देन वित्रस्तैराकाशं पक्षिभिर्वृतं ।
मनुष्यैरावृता भूमिरुभयं शबभौ तदा । 42 ॥
ततस्तं पुरुषव्याघ्रं यशस्विनमकल्मषं ।
आसीनं स्थण्डिले रामं ददर्श सहसा जनः । 43 ॥
विगर्हमाणः कैकेयीं मन्थरासहितामपि ।
अभिगत्य जनो रामं वाष्पपूर्णमुखोऽभवत् । 44 ॥
तान्नरान्वाष्पपूर्णाक्षान् समीक्ष्याथ सुदुःखितान् ।
पर्यष्वजत धर्मज्ञः पितृवन्मातृवच्च सः । 45 ॥
स तत्र कांश्चित्परिषस्वजे नरांश्च केचित्तु तमभ्यवादयन् ।
चकार सर्वान्सवयस्यबान्धवान्यथार्हमासाद्य तदा नृपात्मजः । 46 ॥

the earth with men terrified by that sound. At length those men at once beheld Ram*a*, chief of men, renowned and sinless, sitting on the sacrificial ground; on which the whole body of the people, execrating Kikeyee with M*u*nth*u*ra, proceeded toward Ram*a* suffused with tears. That pious one, viewing the men thus deeply afflicted, their eyes running down with tears, embraced them like a parent. The prince embraced some, while others announced to him their names: thus Ram*a* treated all his ancient friends with the respect due to each. The voice of those great ones weeping, which filled the earth and the air, and was reverberated by the caves of the mountains, sounded in every quarter like the voice of the m*ri*d*u*nga. V*u*shishth*a* eager to behold Ram*a*

ततः स तेषां रुदतां महात्मनां भुवञ्च खञ्चानुविनादयन् स्वनः ।
गुहा गिरीणाञ्च दिशश्च सन्ततं मृदङ्गघोषप्रतिमो विशुश्रुवे । 47 ॥
वशिष्ठः पुरतः कृत्वा दारान् दशरथस्य च ।
अभिचक्राम तं देशं रामदर्शनतर्षितः । 48 ॥
राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीं प्रति ।
ददृशुस्तत्र तत्तीर्थं रामलक्ष्मणसेवितं । 49 ॥
कौशल्या वाष्पदिग्धेन मुखेन परिशुष्यता ।
सुमित्रामब्रवीद्दीना याश्चान्या राजयोषितः । 50 ॥
इदं तेषामनाथानां क्लिष्टमक्लिष्टकर्म्मणां ।
वने प्राक्केवलं तीर्थं ये ते निर्विषयीकृताः । 51 ॥

putting the widows of *Dusha-rutha* before, went to that place where the heroes were. The queens, going slowly on towards *Mundakinee*, saw there that holy place frequented by *Rama* and *Lukshmuna*. Koushulya, her face suffused with tears, now said to *Soomitra* and the other queens, "This is the difficult road through the wood to the sacred place occupied by these forlorn ones, deprived of their right and unwearied at their devotions. O *Soomitra*! from hence thy son unwearied, brings water for my son! Thy son is engaged in the meanest

इतः सुमित्रे पुत्रस्ते सदा जलमतन्द्रितः ।
स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात् । 52 ॥
जघन्यमपि ते पुत्रः कृतवान्न तु गर्हितः ।
भ्रातुर्यदर्थरहितं सर्व्वैस्तैर्गर्हितं गुणैः । 53 ॥
अद्यायमपि ते पुत्रः क्लेशानामतथोचितः ।
नीचानर्थसमाचारं सज्जं कर्म्म प्रमुञ्चतु । 54 ॥
दक्षिणाग्रेषु दर्भेषु सा ददर्श महीतले ।
पितुरिङ्गुदिपिण्याकं न्यस्तमायतलोचना । 55 ॥
तं भूमौ पितुरार्त्तेन न्यस्तं धर्म्मेण वीक्ष्य सा ।
उवाच देवी कौशल्या सर्व्वा दशरथस्त्रियः । 56 ॥

offices, yet is he not dishonoured thereby, for the kind office done to assist a brother possessed of all goodness, can never be dishonourable. To-day, however, let thy son, unfit for these laborious duties, abandon the office proper to persons of a lower degree." The queen, of elongated eyes, saw now upon the ground, the funeral cake of Rama's father laid in order, and the *koosha* with its points towards the south. Koushulya seeing the place prepared for the offering by that afflicted and pious one, thus addressed all the widows of the departed king *Dusha-rutha*, "Behold this, offered by Raghuva according to

इदमिक्ष्वाकुनाथस्य राघवस्य महात्मनः ।
राघवेण पितुर्दत्तं पश्यतैतद्यथाविधि । 57 ॥
तस्य देवसमानस्य पार्थिवस्य महात्मनः ।
नैतदौपयिकं मन्ये भुक्तभोगस्य भाजनं । 58 ॥
चतुरन्तां महीं भुक्त्वा महेन्द्रसदृशो भुवि ।
कथमिङ्गुदिपिण्याकं स भुङ्क्ते वसुधाधिपः । 59 ॥
अतो दुःखतरं लोके न किञ्चित्प्रतिभाति मे ।
यत्र रामः पितुर्दद्यादिङ्गुदीक्षोदमृद्धिवान् । 60 ॥
रामेणेङ्गुदिपिण्याकं पितुर्दत्तं समीक्ष्य मे ।
कथं दुःखेन हृदयं न स्फोटति सहस्रधा । 61 ॥

the ordinance, to his father, the magnanimous Raghuva lord of the race of *Ikshwakoo*! I do not consider this as necessary to the support of that magnanimous monarch, who is equal to the gods, and possessed of full enjoyment. How should that sovereign, on the earth equal to *Indra*, and formerly possessed of the empire of the world, relish an offering of *Ingudee* pulp! No wretchedness appears greater to me, than that Rama, the sovereign of the earth, should make an offering of *Ingudee* pulp to his deceased father! How is it that my heart does not burst into a thousand pieces while viewing Rama thus

श्रुतिस्तु खल्वियं सत्या लौकिकी प्रतिभाति मे ।
यदन्नः पुरुषो भाति तदन्नास्तस्य देवताः । 62 ॥
एवमार्त्तां सपत्न्यस्ता जग्मुराश्वास्य तान्तदा ।
ददृशुश्चाश्रमे रामं स्वर्गाच्च्युतमिवामरं । 63 ॥
तं भोगैः परिसन्त्यक्तं रामं सम्प्रेक्ष्य मातरः ।
आर्त्ता मुमुचुरश्रूणि सस्वरं शोककर्षिताः ।
तासां रामः समुत्थाय जग्राह चरणाम्बुजान् । 64 ॥
मातॄणां मनुजव्याघ्रः सर्व्वासां सत्यसङ्गरः । 65 ॥
ताः पाणिभिः सुखस्पर्शैर्मृद्वङ्गुलितलैः शुभैः ।
प्रममार्ज्जू रजः पृष्ठाद्रामस्यायतलोचनाः । 66 ॥

offering the *Ingudee*-cake to his father! The saying so common among men now appears to me verified indeed :- "The food eaten by any one is the food of his god." The consorts of the deceased monarch having heard these expressions of distress, went forward, and at length beheld Rama in his hermitage, like a god fallen from heaven. All his mothers seeing Rama, forsaken of every enjoyment, and deeply afflicted, wept aloud, overpowered with grief. The heroic Rama, the chief of men, now rising, seized the water-lily feet of his mothers. The full-eyed queens with their fair and soft hands, pleasing to the touch, wiped the dust from his back. The son of Soomitra

सौमित्रिरपि ताः सर्व्वा मातृः सम्प्रेक्ष्य दुःखिताः ।
अभ्यवादयदासक्तं शनैरामादनन्तरं । 67 ॥
यथा रामे तथा तस्मिन् सर्व्वा वर्त्तिरे स्त्रियः ।
वृत्तिं दशरथाज्जाते लक्ष्मणे शुभलक्षणे ।
सीतापि चरणांस्तासामुपसङ्गृह्य दुःखिताः । 68 ॥
श्वश्रूणामश्रुपूर्णाक्षी सम्बभूवाग्रतः स्थिता ।
तां परिस्वज्य दुःखार्त्ता माता दुहितरं यथा । 69 ॥
वनवासकृतां दीनां कौशल्या वाक्यमब्रवीत् ।
विदेहराजस्य सुता स्नुषा दशरथस्य च ।
रामपत्नी कथं दुःखं सम्प्राप्ता विजने वने । 70 ॥

also beholding his afflicted mothers, after Rama, bowed slowly to their feet with great affection. All the queens manifested the same respect towards the auspiciously-marked *Lukshmuna*, son of *Dusha-rutha*, which they had manifested towards Rama. Seeta also, full of grief, seizing the feet of her mothers-in-law, stood before them, with her eyes full of tears: the afflicted mothers embraced her emaciated by her forest residence, and *Soomitra* addressing her as a mother her daughter, exclaimed, " What grief has the daughter of the king of *Videha*, the daughter-in-law of *Dusha-rutha*, and the wife of Rama experienced by residing in an uninhabited forest! Seeing thy water-lily face, scorched with the heat appear like a withered ceruloean nymphoea, or like gold

पद्ममातपसन्तप्तं परिक्लिष्टमिवोत्पलं ।
काञ्चनं रजसा ध्वस्तं क्लिष्टं चन्द्रमिवाम्बुदैः । 71 ॥
मुखं ते प्रेक्ष्य मां शोको दहत्यग्निरिवाश्रमं ।
भृशं मनसि वैदेही व्यसनारणिसम्भवः । 72 ॥
ब्रुवन्त्यामेवमार्त्तायां जनन्यां भरताग्रजः ।
पादावासाद्य जग्राह वशिष्ठस्य स राघवः । 73 ॥
पुरोहितस्याग्निसमस्य तस्य वै बृहस्पतेरिन्द्र इवामराधिपः ।
प्रगृह्य पादौ सुसमृद्धतेजसः सहैव तेनोपविवेश राघवः । 74 ॥
ततो जघन्यैः सहितः समन्त्रिभिः पुरः प्रधानैश्च तथैव सैनिकैः ।
जनेन धर्म्मज्ञतमेन धर्म्मवानुपोपविष्टो भरतस्तदाग्रजं । 75 ॥

defiled with dust, or the moon obscured by a cloud, the fire of grief excited by Videha[1] even consumes me." While the women were talking thus, Raghuva, the elder brother, embraced the feet of Vushishtha. Raghuva having embraced the feet of the priest full of energy, equalling even the fire, as *Indra*, chief of the immortals, embraces the feet of Vrihusputee, sat down near him. The pious Bhuruta with his younger brothers, the counsellors, the chief of the people of the city, the soldiers, and those acquainted with the duties of life, being seated near his elder brother, much curiosity arose among the princi-

1 This is also the name given by the Hindoos to two bits of wood, by the friction of which fire is produced.

उपोपविष्टन्तु तदातिवीर्य्यवांस्तपस्विवेषेन समीक्ष्य राघवं।
श्रिया ज्वलन्तं भरतः कृताञ्जलिर्यथा महेन्द्रः प्रयतः प्रजापतिं। 76।
किमेष वाक्यं भरतोऽद्य राघवं प्रणम्य सत्कृत्य च साधु वक्ष्यति।
इतीव तस्यार्य्यजनस्य तत्त्वतो बभूव कौतूहलमुत्तमन्तदा। 77॥
स राघवः सत्यधृतिश्च लक्ष्मणो महानुभावो भरतश्च धार्म्मिकः।
वृताः सुहृद्भिस्तु विरेजुरध्वरे यथा सदस्यैः सहितास्त्रयोऽग्नयः 78।
इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे भरतसमागमो नाम
चतुःसप्ततितमः सर्गः॥

pal citizens to know what Bhuruta, who stood with hands joined, as the purified *Indra* stands before Prujaputi, would say to Raghuva, after he had seen that heroic one seated near him, in the habit of a devotee, and usual forms of respect had passed between them. The self-subdued Raghuva, the experienced Lukshmuna, and the pious Bhuruta, surrounded by their friends, resembled the three sacrificial fires surrounded by the by-standers at a sacred ceremony.

End of the Seventy-fourth Section.

ततः पुरुषसिंहानां वृतानान्तैः सुहृद्गणैः ।
शोचतामेव रजनी दुःखेन व्यत्यवर्त्तत । 1 ॥
रजन्यां सुप्रभातायां भ्रातरस्ते सुहृद्वृताः ।
मन्दाकिन्यां हुतं जप्तं कृत्वा राममुपागमन् ।
तूष्णीन्ते समुपासीना न कश्चित्किञ्चिदब्रवीत् । 2 ॥
भरतस्तु सुहृन्मध्ये रामम्वचनमब्रवीत् ।
सान्त्विता मामिका माता दत्तं राज्यमिदं मम ।
तद्ददामि तवैवाहं भुङ्क्ष्व राज्यमकण्टकं । 3 ॥

SECTION LXXV.

The night of those, the chief of men surrounded by their friends, thus passed away. When the morning dawned, these brothers, with their friends, having performed their oblations and religious repetitions at Mundakinee, approached Rama, while all who sat with them kept profound silence, no one uttering a word. At length Bhuruta speaking, thus addressed Rama in the midst of their common friends, "My mother having given this kingdom to me, is satisfied. This kingdom, which is like a bridge broken in the rainy season, by the force of a violent stream, I now give to thee; enjoy it without

महतेवाम्बुवेगेन भिन्नः सेतुर्जलागमे ।
दुरावारं त्वदन्येन राज्यखण्डमिदं महत् । 4 ॥
गतिं खर इवाश्वस्य तार्क्ष्यस्येव पतत्रिणः ।
अनुगन्तुं न शक्तिर्म्मे गतिं तव महीपते ।
सुजीवं नित्यशस्तस्य यः परैरुपजीव्यते । 5 ॥
राम तेन तु दुर्ज्जीवं यः परानुपजीवति ।
यथा तु रोपितो वृक्षः पुरुषेण विवर्द्धितः ।
ह्रस्वकेन दुरारोहो रूढस्कन्धो महाद्रुमः । 6 ॥
स यदा पुष्पितो भूत्वा फलानि न विदर्शयेत् ।
स तां नानुभवेत्प्रीतिं यस्य हेतोः प्रभावितः । 7 ॥

a painful circumstance: its ruin can be prevented by none beside thee. As an ass cannot equal the pace of a horse, nor an ordinary bird that of a Tarksh*a*,[1] so, O sovereign of men, am I unable to follow thee. He lives always at ease on whom others depend; but, O Ram*a*, miserable is that man who lives dependant on others. A tree planted by any one, and so grown as to be difficult of ascent to a dwarf, though it shoot out large branches, become a large tree, and be covered with flowers, still if it shew no fruit, it yields no pleasure

1 *Guroor.*

एषोपमा महाबाहो तदर्थं वेत्तुमर्हसि ।
यत्र त्वमस्मान् वृषभो भर्त्ता भृत्यान्नशाधि हि । 8 ॥
श्रेणयस्त्वां महाराज पश्यन्त्वग्र्याश्च सर्व्वशः ।
प्रतपन्तमिवादित्यं राज्यस्थितमरिन्दमं ।
तथानुयाने काकुत्स्थ मत्ता नन्दन्तु कुञ्जराः ।
अन्तःपुरगता नार्य्यो नन्दन्तु सुसमाहिताः । 9 ॥
तस्य साध्वनुमन्यन्तां नागरा विविधा जनाः ।
भरतस्य वचः श्रुत्वा रामः प्रत्यनुयाचत । 10 ॥
तमेवं दुःखितं प्रेक्ष्य विलपन्तं यशस्विनं ।
रामः कृतात्मा भरतं समाश्वासयदात्मवान् ।

to him by whom it was planted. O valiant one, it becomes thee to know that this simile is intended to shew, that thou, the chief and the supporter of men, failest to guide us thy servants. O great king, let the different orders of people who stand before thee, behold thee completely seated in the kingdom, subduing thy foes, and shining resplendant as the sun. Let the inebriated elephants joyfully parade behind thy royal chariot, and the ladies of *Uyodhya*, entering their apartments, collectedly rejoice." The citizens of various descriptions, hearing the words of *Bhuruta*, universally approved them, and repeated to *Rama* his request. *Rama* the great, beholding the renowned *Bhuruta*, afflicted, and lamenting, consoled him thus with much affection: " I cannot do that which

नात्मनः कामकारो हि पुरुषो ऽयमनीश्वरः। 11 ॥
इतश्चेतरतश्चेनं कृतान्तः परिकर्षति।
सर्व्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः।
संयोगा विप्रयोगान्ता मरणान्तञ्च जीवितं। 12 ॥
यथा फलानां पक्कानां नान्यत्र पतनाद्भयं।
एवं नरस्य जातस्य नान्यत्र मरणाद्भयं। 13 ॥
यथागारं दृढस्थूलं जीर्णं भूत्वावसीदति।
तथावसीदन्ति नरा जरामृत्युवशङ्गताः।
अत्येति रजनी या तु सा न प्रतिनिवर्त्तते। 14 ॥

is my wish : this person[1] is not a deity : *Yuma* draws (the active principle) from this (body) as well as from others. All compounded substances hasten to decay; all that are elevated must fall; all things compacted will be dissolved; and all who live, must finally die: as there is no other fear respecting ripe fruits beside their falling, so death is the grand thing feared by all who are born. As a large and firm edifice, when become old, falls into ruin, so the aged, subjected by death, sink into dissolution. The night once past never returns: the waters of *Yumoona* run to the sea: days and nights are passing away: the

1 Pointing to himself.

यात्येव यमुना पूर्णा समुद्रमुदकार्णवं ।
अहोरात्राणि गच्छन्ति सर्व्वेषां प्राणिनामिह ।
आयूंषि क्षयमित्याशु ग्रीष्मे जलमिवांशवः । 15 ॥
आत्मानमनुशोच त्वं किमन्यमनुशोचसि ।
आयुस्तु हीयते यस्य स्थितस्याथ गतस्य च । 16 ॥
सहैव मृत्युर्व्रजति सह मृत्युर्निषीदति ।
गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्त्तते ।
गात्रेषु वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः । 17 ॥
जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ।
नन्दन्त्युदित आदित्ये नन्दन्त्यस्तमितेऽपि च ।
आत्मनो नावबुध्यन्ते मनुष्या जीवितक्षयं । 18 ॥

time of life appointed for all living is constantly wasting, as the rays of the sun in the summer dry up the moisture of the earth. Grieve for thyself,—why shouldest thou grieve for others? What has that man to do with what continues, or with what passes away, whose life is every moment departing? Death always accompanies (us); death stays with us; after having travelled to the greatest distance, death ends our course; wrinkles are already in the body; grey hairs cover the head; decrepitude seizes on man. Why should man be anxious (for future enjoyments). Men rejoice when the sun is risen, they rejoice also when it goes down, while they are unconscious of the decay of

हृष्यन्त्यात्ममुखं दृष्ट्वा नवं नवमिवागतं।
ऋतूनां परिवर्त्तेन प्राणिनां प्राणसंक्षयः । 19 ॥
यथा काष्ठञ्च काष्ठञ्च समेयातां महार्णवे ।
समेत्य तु व्यपेयातां कालमासाद्य कञ्चन । 20 ॥
एवं भार्य्याश्च पुत्त्राश्च ज्ञातयश्च वसूनि च ।
समेत्य व्यवधावन्ति ध्रुवो ह्येषां विना भवः । 21 ॥
नात्र कश्चिद्यथाभावं प्राणी समतिवर्त्तते ।
तेन तस्मिन्न सामर्थ्यं प्रेतस्य व्यनुशोचतः । 22 ॥
यथा हि सार्थं गच्छन्तं ब्रूयात्कश्चित्पथि स्थितः ।
अहमप्यागमिष्यामि पृष्ठतो भवतामिति । 23 ॥

their own lives. They rejoice on seeing the face of a new season, as at the arrival of one greatly desired, yet the revolution of seasons is the decay of human life. As pieces of drift wood meeting in the ocean, continue together a little space ; thus wives, children, relatives and wealth, remaining with us for a short space, separate ; and their separation is certain ; no one living can escape the common lot : he who mourns his departed relatives, has no power to cause them to return. One standing on the road would readily say to a number of persons passing together, " I will follow you ;" why then should a person grieve when travelling the inevitable road, which has been assuredly trodden

एवम्पूर्व्वैर्गतो मार्गः पितृपैतामहैर्ध्रुवः ।
तमापन्नः कथं शोचेद्यस्य नास्ति व्यतिक्रमः । 24 ॥
वयसः पतमानस्य स्रोतसो वाऽनिवर्त्तिनः ।
आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाः स्मृताः ।
धर्म्मात्मासु शुभैः कृत्स्नैः क्रतुभिश्चाप्तदक्षिणैः । 25 ॥
स्वर्गं दशरथः प्राप्तः पिता नः पृथिवीपतिः ।
भृत्यानां भरणात् सम्यक् प्रजानां परिपालनात् ।
अर्थदानाच्च धर्म्मेण पिता नस्त्रिदिवं गतः । 26 ॥
इष्ट्वा बहुविधैर्यज्ञैर्भोगांश्चावाप्य पुष्कलान् ।
उत्तमञ्चायुरासाद्य स्वर्गतो जगतीपतिः ।

by all his predecessors. Viewing the end of life which resembles a cataract rushing down with irresistible impetuosity, every mind ought to pursue that which is connected with his own happiness, even virtue.[1] Men are said to exist for the enjoyment of happiness; our father, the virtuous *Dusha-rutha*, lord of the world, has departed to heaven, through his multitudes of excellent sacrifices, and accompanied by his appropriate gifts to the priests. Our father is gone to heaven, through cherishing his servants, and subjects, his generosity and observance of moral duties. The sovereign of the world, having performed a great variety of sacrificial acts, and arrived at a good old age

1 In this and the next clause, the interpreters render *sookha* by *dhurma*, virtue.

स न शोच्यः पिता तात स्वर्गतः सत्कृतः सतां । 27 ॥
स जीर्णं मानुषं देहं परित्यज्य पिता हि नः ।
दैवीं वृद्धिमनुप्राप्तो ब्रह्मलोकविहारिणीं ।
तन्तु नैवम्विधः कश्चित्प्राज्ञः शोचितुमर्हति । 28 ॥
त्वद्विधो मद्विधश्चापि श्रुतवान् बुद्धिमत्तरः ।
एते बहुविधाः शोका विलापरुदिते तदा ।
वर्जनीया हि धीरेण सर्व्वावस्थासु धीमता । 29 ॥
स सुस्थो भव मा शोको यात्वा चावस तां पुरीं ।
तथा पित्रा नियुक्तो ऽसि वशिना वदताम्वर ।
यत्राहमपि तेनैव नियुक्तः पुण्यकर्म्मणा । 30 ॥

amidst great enjoyments, is gone to heaven. O beloved one, our father is not an object of grief : he, departed to heaven, is happy among the good ; having abandoned that worn-out human body, our father has obtained a celestial capacity, that of enjoying the world of *Bruhma* : no wise man, deep in the vedas and instructed like thee and me, would think it right to grieve for such a father. These varied lamentations, this grief and weeping, are to be abandoned by a wise man in every condition of life. Be easy ; let not grief invade thee, O chief among the eloquent. Returning, dwell in the city according to the appointment of my subjected father. I will likewise perform the command of

तत्रैवाहं करिष्यामि पितुरार्य्यस्य शासनं ।
न मया शासनं तस्य त्यक्तुं न्याय्यमरिन्दम ।
तत्त्वयापि सदा मान्यः स वै बन्धुः स नः पिता । 31 ॥
तद्वचः पितुरेवाहं सम्मतं धर्म्मचारिणः ।
कर्म्मणा पालयिष्यामि वनवासेन राघव ।
धार्म्मिकेनानृशंसेन नरेण गुरुवर्त्तिना । 32 ॥
भवितव्यं नरव्याघ्र परलोकं जिगीषता ।
आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ ।
निशाम्य तु शुभं वृत्तं पितुर्दशरथस्य नः । 33 ॥
इत्येवमुक्त्वा वचनं महात्मा पितुर्निदेशप्रतिपालनार्थं ।
यवीयसं भ्रातरमर्थवच्च प्रभुर्म्महात्मा विरराम रामः । 34 ॥

my excellent father in the place appointed by that devout one. O subduer of enemies! his command cannot with propriety be disregarded by me; it is also to be ever revered by thee: he is our friend and father. O son of *Rughoo*, I have already consented to his will: I will keep the word of my venerable father by residing in the forest. By one pious, and tender, obedient to his superiors, and desirous of self-conquest, O chief of men, is a future state of felicity to be (obtained). O chief of men, remain in possession of thyself, reflecting that our father *Dusha-rutha* is now happy." The magnanimous *Rama*, thus having spoken to his younger brother to induce him to fulfil his father's commands, that great one ceased. *Rama* having spoken and

एवमुक्त्वा तु विरते रामे वचनमर्थवत् ।
ततो मन्दाकिनीतीरे रामं प्रकृतिवत्सलं ।
उवाच भरतश्चित्रं धार्म्मिको धार्म्मिकम्वचः । 35 ॥
को हि स्यादीदृशो लोके यादृशस्त्वमरिन्दम ।
न त्वां प्रव्यथयेद्दुःखं प्रीतिर्व्वा न प्रहर्षयेत् ।
सम्मतश्चापि वृद्धानां तांश्च पृच्छसि संशयान् । 36 ॥
अज्ञत्वं त्वय्यहं राम कथमारोपयामि वै ।
यथा मृतस्तथा जीवन्यथासति तथा सति ।
यस्यैष बुद्धिलाभः स्यात्परितप्येत केन सः । 37 ॥

the pious Bhuruta on the banks of the Mundakinee spoke thus to Rama, devoted to uprightness: "O subduer of enemies, who is there in all the world like thee? Trouble does not afflict thee, nor does any thing agreeable give thee pleasure; beloved by the aged, thou constantly seekest their advice. O Rama, I am ignorant of thee; my breath or my life, my presence or absence, are the same to thee. With what shall he be affected, who possesses such an understanding? O king! can he who knows as thou dost, the good and the evil of

परावरज्ञो यश्च स्याद्यथा त्वं मनुजाधिप।
स एव व्यसनं प्राप्य न विषीदितुमर्हति। 38 ॥
अमरोपमसत्त्वस्त्वं महात्मा सत्यसङ्गरः।
सर्व्वज्ञः सर्व्वदर्शी च बुद्धिमांश्चापि राघव। 39 ॥
न त्वामेवं गुणैर्युक्तं प्रभवाभवकोविदं।
अविषह्यतमं दुःखमासादयितुमर्हति।
प्रोषिते मयि यत्पापं मात्रा मत्कारणात्कृतं। 40 ॥
क्षुद्रया तदनिष्टं मे प्रसीदतु भवान्मम।
धर्म्मबन्धेन बद्धो ऽस्मि तेनेमां नेह मातरं। ॥
हन्मि तीव्रेण दण्डेन दण्डार्हां पापकारिणीं। 41 ॥

thy own situation, sink under affliction! Thou possessest a mind like the gods: thou, O Raghuva, art good, and magnanimous, one whose wars are all right: thou knowest all, seest all; thy mind overflows with understanding. Affliction insupportable can never overtake thee, possessed of all good qualities, acquainted so intimately with the production and destruction of nature. Be gracious to me, relative to that heinous crime committed by my poor mother, for my sake, when I was absent from home. I am bound by the ties of duty; hence I forbear to inflict condign punishment on my wicked and guilty mother. Acquainted with the duties of life how can I, descended from the righte-

कथं दशरथाज्जातः शुभाभिजनकर्म्मणः ।
जानन्धर्म्ममधर्म्मञ्च कुर्य्यां कर्म्म जुगुप्सितं । 42
गुरुः क्रियावान् वृद्धश्च राजा प्रेतः पितेति च ।
तातं न परिगर्हेऽहं दैवतञ्चेति संसदि ।
को हि धर्म्मार्थयोर्हीनमीदृशं कर्म्म किल्विषं । 43 ॥
स्त्रियां प्रियचिकीर्षुः सन् कुर्य्याद्धर्म्मज्ञ धर्म्मवित् ।
अन्तकाले हि भूतानि मुह्यन्तीति परा श्रुतिः ।
राज्ञैवं कुर्व्वता लोके प्रत्यक्षा सा श्रुतिः कृता । 44 ॥
साध्वर्थमभिसन्धाय क्रोधान्मोहाच्च साहसात् ।
तातस्य यदतिक्रान्तं प्रत्याहरतु तद्भवान् ।
पितुर्हि समतिक्रान्तं पुत्रो यः साधु मन्यते । 45 ॥

ous *Dasha-rutha*, do an act which requires concealment? Of my deceased instructor, pious and aged,—of my father, who was a god in the assembly, I cannot speak evil! (Yet) O thou virtuous one, what person acquainted with equity could be so destitute of moral principle, as to commit so execrable a deed through the desire of pleasing a beloved wife? It is an ancient saying, that, on the approach of death, all the powers of the soul cease to perform their office: this sentence of the *Veda* was fully verified by my father when acting thus. Piously obliterate the transgression of our father, occasioned by anger,[1] fear,[2] and unreflecting haste. The son who imputes his father's transgression to upright motives, is by all esteemed a son; but he who acts otherwise, is es-

1 Kikeyee's anger. 2 Fear of doing wrong.

तदपत्यमतं लोके विपरीतमतो ऽन्यथा ।
तदपत्यं भवानस्तु मा भवान् दुष्कृतं पितुः ।
अतियत्नात्कृतं कर्म्म लोके वीर विगर्हितं । 46 ॥
कैकेयीं माञ्च तातञ्च सुहृदो बान्धवांश्च नः ।
पौरजानपदान् सर्व्वान् त्रातु सर्व्वमिदं भवान् ॥
क्व चारण्यं क्व च क्षात्रं क्व जटाः क्व च पालनं । 47 ॥
ईदृशं व्याहृतं कर्म्म न भवान् कर्त्तुमर्हति ।
एष हि प्रथमो धर्म्मः क्षत्रियस्याभिषेचनं ।
येन शक्यं महाप्राज्ञ प्रजानां परिपालनं । 48 ॥

teemed an enemy. Be thou that son : discover not the misconduct of thy father: that deed most unjust, O hero, condemned throughout the world. It is thine to save my mother Kikeyee, our common father, our associates and friends, and all the people of the city and country. What (mighty thing) is the wilderness ? the duty of a kshuttriya ? the matted hair of a devotee ? and what the keeping (of such a command) ? Such commands it ill becomes thee to perform. The first and sacred duty of a kshuttriya is, O great one, that installation by

कस्य प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणं ।
आयतिस्थं चरेद्धर्म्मं क्षत्रबन्धुरनिश्चितं ।
अथ क्लेशजमेव त्वं धर्म्मं चरितुमिच्छसि । 49 ॥
धर्म्मेण चतुरो वर्णान् पालयन् क्लेशमाप्नुहि ।
चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमं ।
आहुर्धर्म्मज्ञ धर्म्मज्ञास्त्वं कथं त्यक्तुमिच्छसि । 50 ॥
श्रुतेन बालः स्थानेन जन्मना भवतो ह्यहं ।
स कथं पालयिष्यामि भूमिं भवति तिष्ठति । 51 ॥
हीनबुद्धिगुणो बालो हीनस्थानेन चाप्यहं ।
भवता च विना भूते न वर्त्तयितुमुत्सहे । 52 ॥

which he may be able to nourish his subjects. What kshu*ttriya* abandoning a present good, would pursue a visionary good, future, doubtful, undefined, unascertained! If thou however desire that fruit of virtue which arises from severe mortification, seek it in ruling with justice the four ranks of men. O thou acquainted with the rules of duty! the wise, acquainted with all virtue, term the state of the housholder the most worthy of the four. Why then dost thou desire to abandon it? In knowledge, situation, and birth, I am thine inferior, how can I govern the kingdom, whilst thou art living? I, a child, void of understanding and due qualifications, and inferior in situation, have not the fortitude to continue in the abodes of men without thee. Thou who

इदं निखिलमव्यग्रं राज्यं पित्र्यमकण्टकं ॥
अनुशाधि स्वधर्म्मेण धर्म्मज्ञ सह बान्धवैः ।
इहैव त्वाभिषिञ्चन्तु सर्व्वाः प्रकृतयः सह । 53 ॥
ऋत्विजः सवशिष्ठाश्च मन्त्रविन्मन्त्रकोविदाः ।
अभिषिक्तस्त्वमस्माभिरयोध्यापालने व्रज ।
विजित्य तरसा लोकान् मरुद्भिरिव वासवः । 54 ॥
ऋणानि त्रीण्यपाकुर्व्वन् दुर्हृदः साधु निर्द्दहन् ।
सुहृदस्तर्पयन् कामैस्त्वमेवाऽनुशाधि मां । 55 ॥

knowest what is right, by thy virtue govern, in conjunction with thy friends, this entire and peaceful kingdom, thy paternal inheritance, free from every cause of alarm. Let all thy subjects, with the priests, and *Vushistha* able in counsel, those who are eminent for wisdom anoint thee to the office on the spot. Anointed by us to the kingdom, go, nourish *Uyodhya*, quickly conquering thine enemies like Vas*uva* attended by the M*uroots*. Discharging the three sacred obligations,[1] be the terror of men of evil dispositions, and gratify the good with every object of desire. Regard me as thy subject. Let the good be this day cheered by thy installation, and let the wicked flee terrified.

1 Man is said in the Ved*a* to be born with three debts, one to the ancestors, which is paid by obtaining children to perform the funeral rites; one to the gods, paid by sacrifices; and one to men, paid by hospitality to strangers, and offerings to all creatures. (See Buli Vushy*a*).

अद्यार्य्य मुदिताः सन्तु सुहृदस्तेऽभिषेचने ।
अद्य भीताः पलायन्तु दुष्प्रदास्ते दिशो दश ।
आक्रोशं मम मातुश्च प्रमृज्य पुरुषर्षभ । 56 ॥
अद्य तत्रभवन्तञ्च पितरं रक्ष किल्बिषात् ।
शिरसा त्वाभियाचेऽहं कुरुष्व करुणां मयि ।
बान्धवेषु च सर्व्वेषु भूतेष्विव महेश्वरः । 57 ॥
अथ वा पृष्ठतः कृत्वा वनमेव भवानितः ।
गमिष्यति गमिष्यामि भवता सार्द्धमप्यहं । 58 ॥
तथापि रामो भरतेन ताम्यता प्रसाद्यमानः शिरसा महीपतिः ।
नचैव चक्रे गमनाय सत्ववान्मतिं पितुस्तद्वचने प्रतिष्ठितः । 59 ॥

O chief of men, to-day wipe off the guilt of my mother's anger, and deliver thy father from sin. I intreat thee with my head bowed: shew that pity to me among my friends, which the great Supreme dispenses to his creatures. But if thou, turning thy back on me, wilt go hence to the forest, I will go with thee." *Rama*, lord of the earth, thus intreated by the distressed *Bhuruta* with his head bowed, still refused to set his mind upon returning home, having steadily determined to fulfil his father's word. Beholding *Raghuva*'s surprising stedfastness, *Bhuruta* felt sad, yet pleased; sad because he refused to go to *Uyodhya*, yet pleased at seeing him so faithful to his promise. The priests, the merchants,

तदद्भुतं स्थैर्य्यमवेक्ष्य राघवे समं जनो हर्षमवाप दुःखितः ।
न यात्ययोध्यामिति दुःखितोऽभवत्स्थिरप्रतिज्ञत्वमवेक्ष्य हर्षितः । 60 ॥
तमृत्विजो नैगमयूथवल्लभास्तथा विसंज्ञाश्रुकलाश्च मातरः ।
तथा ब्रुवाणं भरतं प्रतुष्टुवुः प्रणम्य रामञ्च ययाचिरे सह ।
इत्यार्षे रामायणे अयोध्याकाण्डे पञ्चसप्ततितमः सर्गः ।

the husbandmen, and the matrons, weeping, transported with astonishment, praised Bhuruta who was speaking, and bowing with him, unitedly intreated Rama.

End of the Seventy-fifth Section.

पुनरेवं ब्रुवाणन्तं भरतं लक्ष्मणाग्रजः ।
प्रत्युवाच ततः श्रीमान् ज्ञातिमध्ये सुसत्कृतः । 1 ॥
उपपन्नमिदम्वाक्यं यत्त्वमेवमभाषथाः ।
जातः पुत्रो दशरथात्कैकेय्यां राजसत्तमात् । 2 ॥
पुरा भ्रातः पिता नः स मातरन्ते समुद्वहन् ।
मातामहे समाश्रौषीद्राज्यशुल्कमनुत्तमं । 3 ॥
देवासुरे च संग्रामे जनन्यै तव पार्थिव ।
सम्प्रहृष्टो ददौ राजा वरमाराधितः प्रभुः । 4 ॥

SECTION LXXVI.

The elder brother of *Lukshmuna*, glorious and purified, replied to *Bhuruta* thus speaking in the midst of his relatives : " O son of Kikeyee, and of *Dusha-rutha*, chief of kings! the words which thou hast spoken are proper. O brother! our common father, formerly marrying thy mother, promised to her father as her dowry, the peerless kingdom; and, at the war, O king, between the gods and the *usooras*, the sovereign of the earth, greatly pleased, gave to thy mother when requested, the promise of a future boon. In consequence of which thy charming and renowned mother, afterward reminding the

ततः सा सम्प्रतिश्राव्य तव माता यशस्विनी ।
अयाचत नरश्रेष्ठं द्वौ वरौ वरवर्णिनी । 5 ॥
तव राज्यं नरव्याघ्र मम प्रव्राजनन्तथा ।
तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरं । 6 ॥
तेन पित्राहमप्यत्र नियुक्तः पुरुषर्षभ ।
चतुर्द्दश वने वासं वर्षाणि वरदानिकं । 7 ॥
सोऽहं वनमिदं प्राप्तो निर्ज्जनं लक्ष्मणान्वितः ।
सीतया चाप्रतिद्वन्द्वः सत्यवादे स्थितः पितुः । 8 ॥
भवानपि तथेत्येव पितरं सत्यवादिनं ।
कर्त्तुमर्हति राजेन्द्रं क्षिप्रमेवाभिषेचनात् । 9 ॥

excellent king of his promise, asked two favours, the kingdom for thee, and exile for me. Upon this, O chief of men, the king thus bound to her, granted the favors she desired. I then, by that parent, am appointed to a residence here in the forest for fourteen years, as the effect of the promised boon. Determined to verify my father's word, I, accompanied by *Lukshmuna* and united with Seeta, have found this uninhabited wilderness. It becomes thee also by being installed, speedily to verify in the same manner the word of the sovereign our common

ऋणान्मोचय राजानं मत्कृते भरत प्रभुं ।
पितरं त्राहि धर्म्मज्ञ मातरञ्चाभिनन्दय । 10 ॥
श्रूयते धीमता तात श्रुतिर्गीता यशस्विना ।
गयेन यजमानेन गयेष्वेव पितॄन्प्रति । 11 ॥
पुन्नाम्नो नरकाद्यस्मात्पितरं त्रायते सुतः ।
तस्मात्पुत्र इति प्रोक्तः पितॄन्यः पाति सर्व्वतः । 12 ॥
एष्टव्या वहवः पुत्रा गुणवन्तो वहुश्रुताः ।
तेषाम्वै समवेतानामपि कश्चिद्गयां व्रजेत् । 13 ॥
एवं राजर्षयः सर्व्वे प्रतीता रघुनन्दन ।
तस्मात्त्राहि नरश्रेष्ठ पितरं नरकात्प्रभो । 14 ॥

father. O *Bhuruta*! for my sake release thy lord and sovereign from his obligation: thou virtuous one! save thy father, and rejoice thy mother. The sentence of the *veda* is well known which was uttered by the wise and renowned *Guya*, when sacrificing at *Guya* to his deceased ancestors: "A son rescues his father even from the hell *Poot*;[1] on which account he alone is termed a son[2] who completely delivers his father." To have many sons learned and highly accomplished, is then an object of desire, some one at least of them may proceed to *Guya*. In this way, O son of *Rughoo*, have all the royal sages obtained bliss.

1 This hell is said to be full of pus, (*Pooya*).

2 *Poottra*, the word here used for a son, is formed from *Poot*, the name of this hell, and *tra*, deliverance, salvation.

अयोध्यां गच्छ भरत प्रकृतीरनुरञ्जय ।
शत्रुघ्नसहितो वीर सह सर्व्वैर्द्विजातिभिः । 15 ॥
प्रवेक्ष्ये दण्डकारण्यमहमप्यविलम्बयन् ।
आभ्यान्तु सहितो वीर सीतया लक्ष्मणेन च । 16 ॥
त्वं राजा भरत भव स्वयं नराणां वन्यानामहमपि राजराज्मृगाणां ।
गच्छ त्वं पुरवरमद्य सम्प्रहृष्टस्त्वहमपि दण्डकान् प्रवेक्ष्ये । 17 ॥
छायान्ते दिनकरभाः प्रबाधमानं वर्षत्रं भरत करोतु मूर्द्धि शीतां ।
एतेषामहमपि काननद्रुमाणां छायान्तामतिशयिनीं शनैः श्रयिष्ये । 18 ॥
शत्रुघ्नस्त्वतुलमतिस्तु ते सहायः सौमित्रिर्म्मम विदितं प्रधानमित्रं ।
चत्वारस्तनयवरा वयं नरेन्द्रं सत्यस्थं भरत चराम मा विषीद । 19 ॥

O chief of men! O my lord! save thy father from hell. O heroic Bhuruta! go to *Uyodhya*; console the people, together with Shutrooghna and the twice-born. I, O hero, with Seeta and Lukshmuna, will enter the forest Dunduka without delay. Be thou, O Bhuruta, the king of men; I will be the sovereign of the wild beasts. Go thou, joyful, this day to the chief of cities, and I will enter the thickets of Dunduka. Let the umbrella breaking the rays of the sun, form a cool shade for thy head; and I will slowly take refuge in the thick shade of the trees of the wood. Shutrooghna of unparalelled understanding will be thy attendant, and the son of Soomitra, renowned for fidelity and friendship, shall be mine. O Bhuruta, be not discouraged, we four sons

अथ राममनिच्छन्तं गमनाय पुरं प्रति ।
राज्ञो नैयायिकस्तेषां सम्मतः सर्व्वशास्त्रवित् ।
आश्वासयंश्च भरतं जावालिर्ब्राह्मणोत्तमः ।
उवाच रामं धर्म्मज्ञो धर्म्मापेतमिदम्वचः । २० ॥
साधु राघव मा ते ऽस्तु बुद्धिरेवं निरर्थिका ।
नरस्य प्राकृतस्येव गर्ह्या बुद्धिस्तपस्विनः ।
यावद्वाक्यं पितुर्युक्तं कर्त्तुं नरवर त्वया ।
कृतं सर्व्वं समारभ्य यथा त्वय्युपपद्यते । २१ ॥
निर्व्वेदाद्दीपितो भूयः क्लैव्यमागन्तुमर्हसि ।
तपोधर्म्माभिरामेण राज्ये च निरपेक्षया ।

will place the great king in the midst of truth." Javal*i*, the kings logician,[1] approved, acquainted with all the shastr*as*, a brahm*u*n pious and of the highest rank, now addressed Ram*a* unwilling to return to the city, and encouraging Bh*u*r*u*ta, expressed to Ram*a* (by way of trial) these improper sentiments, " O Raghuv*a* ! may good attend thee ! let not the understanding of a devout ascetic as thou art, be useless and contemptible like that of the common people. Having begun with the first injunction, whatever was incumbent on thee to fulfil of thy father's command, has been already performed by thee. It ill becomes thee, filled with a noble ambition, to prefer a life of sloth and stupidity, merely through attachment to virtue and mortification, and contempt

1 Of the Nyayaik*a* school.

ननु ते तात तेनैव पूर्व्वन्दत्तमिदं जगत् ।
यस्मिन्न्यस्तश्च भरते सोऽयं त्वामेव याचते । 22 ॥
यदर्थञ्च कृतं पित्रा तवेदं कश्मलं विभो ।
कैकेयी सहपुत्राऽसौ राज्यं तुभ्यं प्रयच्छति । 23 ॥
तद्गृहाण प्रजाः पाहि स्वजनं सुखिनं कुरु ।
सौमित्रेर्व्वीर देव्याश्च वैदेह्या भावमुत्सृज ।
अतः परमिमां प्रज्ञां प्राज्ञैरनुपसेवितां ।
कामादात्मकृतां मिथ्यां नातिगन्तुं त्वमर्हसि । 24 ॥
त्यजन्ति गुरवस्तात कामलोभवशङ्गताः ।
ऋचीक इव पुत्रं स्वं शुनःशेफं नरोत्तमं ।
न हि त्वां स्वर्गतस्तात पितोपालम्भमर्हति । 25 ॥

of the kingdom. Attend, O sire! *Bhuruta*, to whom the world was given by thy father, even *Bhuruta* himself intreats thee; Kikeyee also on whose account, O my lord, this injury was done to thee by thy father, she with her son gives it to thee. Accept it then; preserve thy subjects, render thy own people happy: reject the suggestions of Videhee and the son of *Soomitra*. It is not right for thee any longer to cherish this false idea, disapproved by the wise, the mere offspring of thy own imagination. Parents, O sire, under the dominion of lust or avarice may abandon their own children, even as *Richeeka*, abandoned his own son *Soonushepha*, that excellent person! O my lord, it is

यस्मात्तेषु शरीरेषु शरीरान्तरमास्थितः ।
कः कस्य पुत्रो बन्धुः किं कार्य्यं कस्य केनचित् ।
यदेको जायते जन्तुरेक एव विनश्यति । 26 ॥
तस्मान्माता पिता चैव प्रतिश्रयसमावुभौ ।
उन्मत्त इव स ज्ञेयो यो ऽत्र सज्जति वै नरः ।
यथा ग्रामान्तरं गच्छन्नरः कश्चित् क्वचिद्वसेत् ।
उत्सृज्य चूतमावासं प्रतिष्ठेतापरे ऽहनि । 27 ॥
एवमेव मनुष्याणां पिता माता गृहं वसु ।
आवासमात्रं काकुत्स्थ नात्र शक्येत वै नरः ।

not becoming that thy father now departed to heaven should be kept in continual expectation of thy performing the duties of a son. The soul having left this body resides in another; what friendship then exists between men; or what has any one to do with another deceased? Every being is born alone, and alone he perishes; parents therefore resemble an inn, a temporary abode. Silly indeed is he to be accounted, who fixes his heart here amidst these. As a traveller departing to another town, sleeps under some mango tree, and the next day leaving his temporary lodging departs; thus, O *Kakootstha*, the parents,

नीरजस्कं समं हित्वा पन्थानमकुतोभयं ।
आस्थातुं नार्हसे वीर कापथं बहुकण्टकं । 28 ॥
समृद्धायामयोध्यायामात्मानमभिषेचय ।
एकवेणीधरा हि त्वां नगरी सम्प्रतीक्षते । 29 ॥
राजभोगाननुभवन्महार्हान् पार्थिवात्मज ।
विहर त्वमयोध्यायां यथा शक्रस्त्रिविष्टपे । 30 ॥
न ते कश्चिद्दशरथस्त्वञ्च तस्य न कश्चन ।
अन्यो राजा त्वमन्यस्तु तस्मात्कुरु यदुच्यते । 31 ॥

the possessions and wealth of men are only a mere temporary residence; man can have no stable possession here. Why then, O hero, forsake a road, smooth, free from dust, and secure from all danger, for an evil road abounding with thorns? Cause thyself to be installed in the rich *Uyodhya*. The one tailed[1] city anxiously expects thee; taste the choice delights of the kingdom. Enjoy thyself, O prince, in *Uyodhya*, as Indr*a* in heaven. D*usha-rutha* is nothing to thee, nor art thou any thing to him. The king is one person and thou another; follow therefore the

1 It is the custom of prostitutes in India to tie their hair in several locks or tails, a fashion never adopted by chaste and respectable women, or by women whose husbands are gone from home. *Uyodhya* is here compared to a woman whose husband is gone to reside for a season in some other place, and is represented as anxiously expecting his return.

बीजमात्रं पिता जन्तोः शुक्रं शोणितमेव च ।
संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत् ।
गतः स नृपतिस्तत्र गन्तव्यं यत्र तेन वै ।
प्रवृत्तिरेषा भूतानां त्वन्तु मिथ्या विहन्यसे । 32 ॥
अर्थधर्म्मपरा ये च तांस्ताञ्छोचामि नेतरान् ।
ते हि दुःखमिह प्राप्य विनाशं प्रेत्य भेजिरे । 33 ॥
अष्टका पितृदैवत्यमित्ययं प्रसृतो जनः ।
अन्नस्योपद्रवं पश्य मृतो हि किमशिष्यति । 34 ॥

advice of thy friends. A father is the production of an animal ; man is the mere production * * * * * * * * * *.[1] The king is gone to the place destined for all. This state is the whole of being, and thou art destroying thyself in vain. I grieve for those who aspire to wealth and virtue, and for none beside. After a life of trouble and distress they sink at death into destruction. Men, 'tis true, perform the ceremonies prescribed on the eighth day[2] of the moon in honor of departed ancestors, but this is merely a spoiling of food. See ! what will a

1 The lines omitted, contain a sentiment which though not offensive to eastern minds, is too indelicate to be admitted in an English translation.

2 Viz. on the eighth day of the moon's decrease in *Ugrahayuna*, *Pousha*, and *Magha*.

यदि भुक्तमिहान्येन देहमन्यस्य गच्छति ।
दद्यात्प्रवसतां श्राद्धं न तत्पथ्यशनं भवेत् । 35 ॥
दानसम्बनना ह्येते ग्रन्था मेधाविभिः कृताः ।
यजस्व देहि दीक्षस्व तपस्तप्यस्व सन्त्यज । 36 ॥
स नास्ति परमित्येतत्कुरु बुद्धिं महामते ।
प्रत्यक्षं यत्तदातिष्ठ परोक्षं पृष्ठतः कुरु । 37 ॥
सतां बुद्धिं पुरस्कृत्य सर्व्वलोकनिदर्शिनीं ।
राज्यसत्त्वं निगृह्णीष्व भरतेन प्रसादितः ।
तस्मात्कुरु हितां बुद्धिं तिष्ठ राजन् स्ववर्त्मनि । 38 ॥

dead man eat? Can what is eaten by one go into the body of another? Should one give a funeral feast to an occasional guest, will this serve him for support when travelling on the road! These books were all made by learned men for the sake of inducing others to give. Their doctrine is, "Sacrifice, offer, consecrate yourselves, perform religious austerities, bestow gifts." That state[1] does not exist: this is the chief good. O great one, be wise; that which is evident to the senses is the grand object of pursuit. Objects, not present to the senses, throw behind thy back. Adopting the sound judgment of the good, and regarding that which is sought by all, accept the kingdom. Thou art intreated by Bhu-

1 A future state.

ब्रह्मणो मानसः पुत्रः क्षुपो राजा महायशाः ।
इक्ष्वाकुश्च महाभागः काकुत्स्थश्च परन्तपः ।
रघुर्दिलीपः सगरो दुष्मन्तश्च नरर्षभः ।
दौष्मन्तिर्भरतः श्रीमांश्चक्रवर्त्ती महायशाः ।
पुरुकुत्सः शिविः श्रीमान्धुन्धुमारो भगीरथः ।
विष्वक्सेनो ऽनरण्यश्च राजा वज्रधरोपमः ।
अरिष्टनेमिर्धर्म्मात्मा युवनाश्वश्च वीर्य्यवान् ।
मान्धाता यौवनाश्विश्च राजा वैश्रवणोपमः ।
ययातिश्चैव राजर्षिः सम्भूतश्च महायशाः । 39 ॥

ruta; decide on what is right: stand firm, O king, in thy proper path. Kshoo*pa*, that great king, the offspring of Bru*h*ma's volition; the great *I*kshwa*koo*; Kakootstha, the subduer of enemies; Rughoo, D*i*leep*a*, S*u*g*u*r*a*, with Dooshm*u*nt*a* chief of men, the imperial Bh*u*r*u*t*a*, the prosperous and renowned son of Dooshmunt*a*; Poorookuts*a*, the glorious Sh*i*v*a*, Dhoondhoom*a*r*a*, Bh*u*geer*u*th*a*, Vishwuk-sen*a*, *Unurunya*, equal to Indr*a* in power and splendor; the pious *U*r*i*sht*a*-nem*i*, the heroic Yoov*u*nashw*a*, Mandhata, king Yov*u*nashw*i*, equal to Vishr*u*v*u*n*a*;[1] the royal sage Y*u*yat*i*, highly renown-

1 *Koovera.*

बृहदश्वो मनुष्येन्द्रः सत्यवाँल्लोकविश्रुतः ।
एते चान्ये च बहवो नरलोकाधिपोत्तमाः ।
प्रियान् पुत्रांश्च दारांश्च हित्वा कालवशङ्गताः ।
तांस्तात नैव गन्धर्वान् यक्षान् च राक्षसान् ।
जानीमः क्व गतास्ते स्युरित्थं सम्मोहितं जगत् । 40 ॥
एतेषां नाम गोत्रं हि श्रूयते च महीक्षितां ।
यश्चैतान् काङ्क्षते यत्र स च तांस्तत्र मन्यते । 41 ॥
इति नास्ति व्यवस्थास्मिन् क्वेदं सन्तिष्ठते जगत् ।
अयमेव परो लोकस्तस्मात्त्वं सुखभाग्भव । 42 ॥

ed ; the sovereign of men, the upright V*r*i*hu*d*u*shw*a*, renowned throughout the world, these and many other great and excellent kings, leaving their beloved children and spouses, have sunk under the stern hand of death. We have no assurance, O sire, whether these are become G*u*ndhurv*as*, or Y*u*kshus, or Rakshusus; nor do we know whither they are gone : thus is the world involved in uncertainty : the names and the race of these great kings are rehearsed, and wherever any one would fain have them, there he conceives them to be. In this world there is nothing, and where does the world stand? This indeed is the future state : enjoy thyself herein. Men emi-

न हि धर्म्मपरः सर्व्वः सुखायैवोपपद्यते ।
धर्म्मवन्तो हि काकुत्स्थ भवन्ति भृशदुःखिताः । 43 ॥
अधर्म्मवन्तः सुखिनो दृश्यन्ते खलु मानवाः ।
एतदेवं पुनर्व्यस्तं सर्व्वथा व्याकुलं जगत् ।
तस्मादभ्यागतां लक्ष्मीं मावमंस्था नरर्षभ ।
प्रतीच्छ विपुलं राज्यमसपत्नमकण्टकं । 44 ॥
इदं श्रुत्वा वचस्तस्य मन्दकोपोऽपि राघवः ।
अश्रेषं परिचुक्रोध नास्तिक्यमनुदर्शितः ।
उवाच च वचः किञ्चित्सक्रोधो लक्ष्मणाग्रजः । 45 ॥
पितृव्यसनसन्तप्तः प्रभिन्न इव कुञ्जरः ।
नाहं पितृसमादेशाद्विचलेयं समाहितः ।

nent for virtue do not obtain happiness, O Kak*oo*tstha: the virtuous suffer great afflictions, while men void of virtue appear to be happy indeed. This state of things will pass away; the whole world is in a state of disorder: therefore, O chief of men, do not despise fortune which has approached so very near thee. Determine to possess this great, unrivalled kingdom, free from every kind of perplexity." Rag*huva,* slow to anger, hearing this speech disclosing these atheistical sentiments, was greatly enraged. The elder brother of L*u*kshm*una*, in few words, angrily replied: greatly afflicted on account of his father, he resembling a furious elephant, answered; "Disciplined

मार्गादिव विनीतोऽश्वः स्त्रीव भर्त्तव्यपाश्रया ।
यद्यहं जीवतः कृत्वा वचः कुर्य्यां मृते ऽन्यथा । 46 ॥
ननु सर्व्वस्य लोकस्य क्लीवग्रहणमाप्नुयां ।
न ह्यहं ते तु वचनैरेभिरेवं निरर्थकैः ।
त्वया चालयितुं शक्यो वातैरिव महीधरः ।
कर्म्मणामपि कैवल्यं यदात्थ वक्तु गर्हितं ।
एतदप्यर्थविद्विष्टं नोदाहर्त्तुमिहार्हसि । 47 ॥
यथा क्रतुशतैरिन्द्रः प्राप स्थानं सुरेश्वरः ।
प्रमाणन्तत्कृतश्चैव कस्मात्तद्वितथं नु ते । 48 ॥

to filial obedience, I will no more depart from my father's commands than a well-trained horse leaves the road, or an obedient spouse forsakes her lord. If after obeying the words of my father while he was living, I were to act otherwise now he is dead, should I not be deemed void of all principle? I am no more capable of being moved with all these thy vain words, than a mountain can be moved by the wind. Thou hast even pleaded for Kivulyá,[1] that most contemptable of the deeds of men; that state so contrary to nature, and which it is improper for thee to mention. Did not *Indra*, the sovereign of the gods, obtain his regal state by the performance of an hundred

1 This is an abstract noun formed from the adverb Kevula only; it is generally used to denote beatitude; but here it denotes a regard to self alone.

स्वस्त्यात्रेयसुतश्चापि मम मित्रं स कौशिकः ।
तपोभिः स्थानमाहात्म्यं प्रापुरन्ये महर्षयः । 49 ॥
भवत्विदं कर्त्तुमिहाद्य निष्फलं यथा तथा वास्तु यथा त्वमिच्छसि ।
पितुर्नियोगान्न चलेरहं हिताद्व्रतान्महर्षिः परमादिवाहितात् । 50 ॥
यथा प्रविष्टां भरतः प्रशास्तु गां न राज्यमिच्छामि नृपेण वारितं ।
यथोक्तवान्राघववंशवर्द्धनस्ततो ऽभ्युपोढा रजनी दिनक्षये ।
तथा पुरुषसिंहानां वृतानां तैः सुहृद्गणैः ।
जाग्रतामेव रजनी कल्यं सा समवर्त्तत ।
रजन्यान्तु प्रयातायां भ्रातरस्ते सुहृद्वृताः ।
मन्दाकिन्यां पृथग्जप्यं कृत्वा राममुपागमन् । 51 ॥

sacrifices? How can that proof be evaded by thee? *Koushika* my friend, the son of Atreya, is another proof: he with other great sages has obtained an eminent degree of glory by this useless pursuit, as thou hast this day pretended to prove it.—But be it even as thou desirest, I will still adhere to my father's command, as a great sage inflexibly adheres to vows in which he has engaged for some great benefit. Let *Bhuruta* govern the country given to him, I desire not the kingdom prohibited by the king." As the increaser of the family of *Rughoo* spoke, the night drew on, the day being spent. The night also passed away while these the chief of men were conversing, surrounded by their friends. When the

तूष्णीकाः समुपासीना न कश्चित्किञ्चिदब्रवीत् ।
भरतस्तु सुहृन्मध्ये रामं भूयोऽब्रवीद्वचः । 52 ॥
सत्यवादी महाप्राज्ञो यन्मे राज्यमदात्पिता ।
तद्ददानि तवैवाहं भुङ्क्ष्व राज्यमकण्टकं । 53 ॥
आर्य्य प्रसादं कुरु मे शिरसा त्वां प्रसादये ।
न च तद्विदितं पापं जनन्या मम यत्कृतं ।
तवास्मि शिष्यो दासश्च प्रेष्यः प्रेष्याच्च यः परः ।
न कार्य्यं मम राज्येन यत्त्वया नोपभुज्यते । 54 ॥
त्वद्गामि यदिदं राज्यमपनीतमनार्य्यया ॥
मात्रा मम गृहाण त्वं तत्ते निर्यातयाम्यहं । 55 ॥

night had passed away, these brethren having separately performed their oraisons, went to Rama; and all remained sitting in silence; no one spake a word. At last Bhurata, in the midst of his friends spoke thus to Rama, "That kingdom which my most wise father, ever a lover of truth, gave to me, I give to thee: enjoy the kingdom without a single circumstance to disturb thee. O excellent one, be gracious to me. Bowing my head I entreat thee; the sin which was committed by my mother was unknown to me. I am thy disciple, thy slave, thy messenger, nay far below this; I have no occasion for a kingdom which is not enjoyed by thee. This kingdom which belongs to thee, was ta-

महतेवाम्बुवेगेन भिन्नः सेतुर्महार्णवे ।
दुराधरं त्वदन्येन पित्र्यं राज्यमिदं भुवि ।
गतिं खर इवाश्वस्य सुपर्णस्येव पक्षिणः ।
अनुगन्तुं न शक्तोऽस्मि राज्यं तव महीपते ।
पितृपैतामहं राज्यन्त्वैवाहमुपाहरन् ।
नैतद्रोचयते ऽस्माभ्यं पावकस्यमिव भूषणं । 56 ॥
अभिषिक्तस्त्वमद्यैव विधिवत्पार्थिवात्मज ।
सहास्माभिरतिस्निग्धैर्भुङ्क्ष्व राज्यमकण्टकं । 57 ॥
सुजीवं नित्यशस्तेन यः परैरुपजीव्यते ।
वीर तेन तु दुर्जीवं यः परादुपजीवति । 58 ॥

ken away by my worthless mother: accept it, I return it to thee. As a bridge over an arm of the sea shattered by the mighty stream, is with difficulty preserved from falling; so thy paternal kingdom can scarcely be preserved in the earth by any one except thyself. An ass cannot equal the pace of a fleet courser, nor a common bird that of *Soopurna*;[1] thus, O sovereign, I cannot wield thy sceptre: were I to usurp the paternal kingdom, I could no more enjoy it, than I could wear ornaments of glowing fire. O prince! be this day installed according to the ordinance, and with us, highly gratified, enjoy the kingdom free from every thorn. Life is constantly enjoyed by him who is the supporter of others; while to those dependant on others it is full of

1 *Guroora.*

यदा तु रोपितो वृक्षः पुरुषेणेह भावितः ।
ह्रस्वको धर्षणीयः स्याद्विवृद्धः सुदुरारुहः ।
यदा तु पुष्पितो भूत्वा फलानि न विदर्शयेत् ।
स तां नानुभवेत्प्रीतिं यस्य हेतोः प्ररोपितः ।
एषोपमा मया प्रोक्ता तां स्वयं वेत्तुमर्हति ।
स त्वं कुलधुरं गुर्वीं धुर्य्यवद्बोढुमर्हसि । 59 ॥
श्रेणयस्त्वां महाराज पश्यन्त्वग्र्याश्च सर्व्वशः ।
प्रतपन्तमिवादित्यं राज्ये स्थितमरिन्दमं ।
तवानुयाने काकुत्स्थ मत्ता गर्ज्जन्तु कुञ्जराः ।
अन्तःपुरगता नार्य्यो गान्तु वैतालिकाश्च ये ।

misery. When a small and tender tree, planted and nourished by any one, is grown so as to defy the climber, if, covered with blossoms, it yet shew no appearance of fruit, it yields no pleasure to him for whom it was planted. It becomes thee to understand this similitude spoken by me. It is thine to sustain the weight of this family, as a beast of burden. Let, O great king, the chief persons of the different ranks of men behold thee, the subduer of enemies, seated in the kingdom, diffusing, like the sun, thy genial influences on all around. O Kakootstha ! let the inebriated elephants roar while they follow thee, let the ladies retire to their inner apartments, and the panegy-

तव वश्या वयं सर्व्वे त्वं नो राजा परन्तप ।
किमर्थं वा त्यजस्यस्मान् किं वास्माभिः कृतं तव । 60 ॥
यदि मात्रा कृतं पापं प्रोषिते मयि राघव ।
मम को ऽत्रापराधो ऽस्ति स्वयं तावद्विमृश्यतां । 61 ॥
यन्न शक्यं चालयितुमप्रधृष्यं यदुच्यते ।
यस्य लोकास्त्रयो वश्यास्तद्दैवमपराध्यति । 62 ॥
जनो ऽयं नागरः सर्व्वो भूयिष्ठं ह्यत्रमागतः ।
नेतुं हि त्वामितो नाथ साधु याच्ञां कुरुष्व मे । 63 ॥
ज्ञातीनां बान्धवानाञ्च भ्रातॄणां सुहृदां तथा ।
पौराणाञ्च द्विजानाञ्च हृदयं साधु नन्दय ।

rists sing. O subduer of foes! we are thy subjects, and thou our king, why dost thou forsake us? what have we done to thee? If, O Raghuva, the crime committed by my mother when I was absent be the cause of thy anger, what guilt attaches to me? Be pleased thyself to judge. That which no one can remove or withstand, that to which the whole universe is subject, of that the blame is justly ascribed to fate. The vast collected multitude of the citizens are come hither to take thee home. Accomplish then my prayer, O my lord; rejoice thou the hearts of the different tribes, of thy relatives, thy brethren, thy friends, the citizens, and the twice-born. Thou art a just

साधु त्वं मा शुचः शोच्यं लोकनाथं सुदुःखितं ।
पित्रा शून्यमधिष्ठानं पाहि पालयतां वर । 64 ॥
आत्मानं नानुशोचामि किन्नु शोचामि पार्थिवं ।
बहुपुत्रो विना पुत्रं यो ऽसौ स्वर्गमुपागतः ।
पुत्रेभ्य एव शुश्रूषां यो ऽनवाप्य दिवं गतः ।
तं शोच्यमनुशोचामि नित्यशः पितरं मृतं । 65 ॥
त्वमेवं दुःखितं प्रेक्ष्य विलपन्तं यशस्विनं ।
रामः कृतात्मा भरतं प्रत्याश्वासयदात्मवान् ।
एवं तस्य वचः श्रुत्वा नागरा बहुधा जनाः ।
मेनिरे ते तदा सर्व्वे प्रसादं नः करिष्यति । 66 ॥

one, grieve not for the object of mourning, the afflicted sovereign of the world. Preserve and foster the kingdom vacated by our father. O thou chief of fostering princes, I weep not for myself, I bewail the king who, though he had many children, departed to heaven without one son being present. My deceased father, that object of grief, who is gone to heaven without obtaining the least attendance from his sons, I constantly bewail." *Rama* truly great, devoted to his duty, seeing the renowned *Bhuruta* thus weeping and distressed, comforted his afflicted brother. The citizens, hearing his words, begun all to think he would be gracious and completely condescend to their wishes. Having before heard the words of *Javali*, the puissant *Rama* how-

जावालेस्तुवचः श्रुत्वा रामः सत्यपराक्रमः ।
उवाच परया बुद्ध्या पुनः सत्याभिपन्नया । 67 ॥
भवान्मे प्रियकामार्थं वचनं यदिहोक्तवान् ।
अकार्य्यं कार्य्यसङ्काशमपथ्यं पथ्यसन्निभं ।
निर्म्मर्य्यादस्तु पुरुषः पापाचारसमन्वितः ।
मानं न लभते सत्सु भिन्नचारित्रदर्शनः । 68 ॥
कुलीनमकुलीनम्वा वीरं पुरुषमानिनं ।
चारित्रमेव व्याख्याति शुचिम्वा यदि वाशुचिं । 69 ।
अनार्य्यस्त्वार्य्यसंस्थानः शौचाधीनस्तथाशुचिः ।
लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव ।

ever, again replied with great judgment, and the highest regard to truth. That which thou hast said with the view of fulfilling my wishes is improper; and even if proper, impracticable. A dishonourable person, who is the companion of the wicked, and views unlawful deeds with approbation, gains no esteem among the good. Thy opinion applauds as right both the noble and the ignoble, the real and the pretended hero; the pure and the impure. (According to thee,) the bad is equalized with the good, he who pays the greatest regard to purity is even as an impure person, he who has every gene-

अधर्मं धर्मवेषेण यद्यहं लोकसङ्करं ।
अभिपत्स्ये शुभं हित्वा क्रियां विधिविवर्ज्जितां । 70 ॥
कश्चेतयानः पुरुषः कार्य्याकार्य्यविचक्षणः ।
बहु मन्येत मां लोके दुर्वृत्तं लोकदूषणं ।
कस्य यास्याम्यहं वृत्तं केन वा स्वर्गमाप्नुयां ।
अनया वर्त्तमानोऽहं वृत्त्या हीनप्रतिज्ञया ।
कामवृत्तोन्वयं लोकः कृत्स्नः समुपवर्त्तते ।
यद्वृत्ताः सन्ति राजानस्तद्वृत्ताः सन्ति हि प्रजाः । 71 ॥
सत्यमेवानृशंसञ्च राजवृत्तं सनातनं ।
तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ।

rous quality, is levelled with him who possesses none, while the evil-minded is equal with him who possesses the best inclinations, If in the habit of a devout one, I, deceived by false reasoning, were thus to confound good and evil, I should abandon that which is good, and sink into a state of lawless confusion. What man of reflection on earth, who discriminates actions, would look with esteem on me, an abandoned wretch, a corrupter of others! Whose conduct shall I imitate, and by what means shall I obtain heaven, while actuated by a religion destitute of principle? Nor would this whole nation have any rule but their own inclination; since the principles of a king, whatever they may be, become those of his subjects. Probity and benevolence are the eternal

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे।
सत्यवादी हि लोकेऽस्मिन् परं गच्छति चाक्षयं। 72 ॥
उद्विजन्ते यथा सर्पान्नरादनृतवादिनः।
धर्म्मः सत्यपरो लोके मूलं सर्व्वस्य चोच्यते। 73 ।
सत्यमेवेश्वरो लोके सत्ये धर्म्मः सदाश्रितः।
सत्यमूलानि सर्व्वाणि सत्यान्नास्ति परम्पदं। 74 ॥
दत्तमिष्टं हुतञ्चैव तप्तानि च तपांसि च।
वेदाः सत्यप्रतिष्ठानास्तस्मात्सत्यपरो भवेत्। 75 ॥
एकः पालयते लोकमेकः पालयते कुलं।
मज्जत्येको हि निरये एकः स्वर्गे महीयते। 76॥

duties of a monarch; by these is the tone given to his kingdom, and the whole nation established in probity. The sages and the gods esteem truth as inviolate. The man who is a speaker of truth in this world, obtains an imperishable reward. As a man of integrity fears a liar as he dreads a venemous serpent, so truth is declared to be the root of all happiness in a future state: truth is no less than God himself in the universe: religion always resides in truth; truth is the root of every virtue; there is nothing greater than truth. The ved*us*, containing rules for gifts, sacrificial actions, burnt offerings, macerations, and retirement from the world, have their sole foundation in truth: hence truth should be esteemed the most sacred of all things. One

सोऽहं पितुर्निदेशान्तु किमर्थं नानुपालये ।
सत्यप्रतिश्रवः सत्यं सत्येन समयीकृतं । 77 ॥
नैव लोभान्न मोहाद्वा न चाज्ञानात्तमोऽन्वितः ।
सेतुं सत्यस्य भेत्स्यामि गुरोः सत्यप्रतिश्रवः । 78 ॥
असत्यनिरतस्यैव स्थितिहीनस्य सर्व्वदा ।
असत्यसन्धस्य सततञ्चलस्यास्थिरचेतसः ।
नैव देवा न पितरः प्रतीच्छन्तीति न श्रुतं । 79॥
प्रत्यगात्ममिमं धर्म्मं सत्यं पश्याम्यहं ध्रुवं ।
भारः सत्पुरुषैश्चीर्णस्तदर्थमभिनन्दते । 80 ॥

fosters a world, one governs a family, one sinks into hell, another is glorified in heaven; why then should not I, who have pledged my promise, keep my father's command; and the vow, the time of which is defined? Devoted by promise to my father's command, I will neither through covetousness, nor forgetfulness, nor blind ignorance, break down the bridge of truth. Hast thou not heard that neither the gods nor the ancestors desire the offerings of one who, constantly destitute of principle, is devoted to falsehood? of one who is regardless of his promise? of one fickle, unstable in mind? I behold truth as the all prevalent spirit, as the essence of all virtues. This

क्षात्रं धर्म्ममहं त्यक्ष्ये ह्यधर्म्मं धर्म्मसंहितं ।
क्षुद्रैर्नृशंसैर्लुब्धैश्च सेवितं पापकर्म्मभिः । 81 ॥
कायेन कुरुते पापं मनसा सम्प्रधार्य्य तत् ।
अनृतं जिह्वया चाह त्रिविधं कर्म्म पातकं ।
भूमिः कीर्त्तिर्यशो लक्ष्मीः पुरुषं प्रार्थयन्ति हि । 82 ॥
सत्यं समनुवर्त्तन्ते सत्यमेव भजेत्ततः ।
श्रेष्ठं ह्यनार्य्यमेवं स्याद्यद्भवानवधार्य्य मां ।
आह युक्तिकरैर्व्वाक्यैरिदं भद्रं कुरुष्व ह । 83 ॥

unspeakably important virtue is practised by the best of men; therefore is it gratifying to me. I relinquish the duty of a kshuttriya; it is injustice under the name of justice, observed by little, cruel, covetous, and depraved minds. Having conceived sin with the mind, the kshuttriya perpetrates it by means of the body, and speaks falsehood with the tongue; these three kinds of sin are thus committed by him. Land, possessions, fame, renown, and prosperity, supplicate the man of veracity; they are the constant attendants of truth: truth is then to be strictly observed. That which thou by laboured arguments hast recommended to me as best to be done, is wholly

कथं ह्यहं प्रतिज्ञाय वनवासमिमं गुरोः ।
भरतस्य करिष्यामि वचो हित्वा गुरोर्व्वचः । ८४ ॥
स्थिरा मया प्रतिज्ञाता प्रतिज्ञा गुरुसन्निधौ ।
प्रहृष्टमानसा देवी कैकेयी चाभवत्तदा । ८५ ॥
वनवासं वसन्नेव शुचिर्न्नियतमानसः ।
मूलपुष्पफलैः पुण्यैः पितॄन्देवांश्च तर्पयन् ।
सन्तुष्टपञ्चवर्गोऽहं लोकयात्रां प्रवर्त्तये ।
अकुहः श्रद्दधानः सन् कार्य्याकार्य्यविचक्षणः । ८६ ॥
कर्म्मभूमिमिमां प्राप्य कर्त्तव्यं कर्म्म यच्छुभं ।
अग्निर्व्वायुश्च सोमश्च कर्म्मणां फलभागिनः । ८७ ॥

unjust. How can I, to fulfil the wishes of *Bhuruta*, disregard the command of my parent, to reside in the forest, which I had pledged myself to obey? The promise made by me to my parent is firm, by which the goddess Kikeyee was rendered glad at heart. Residing in the forest, with a pure and restrained mind, gratifying the ancestors, the gods, and my own five organs with pure roots, flowers and fruits, I will devote myself to the fulfilling of my father's will.[1] Void of deceit, possessed of faith, I, having judged between right and wrong, and arrived at this place for my devotions, will perform the duties incumbent upon me, while *Ugni*, *Vayoo*, and Som*a* participate in the fruits of my actions.

[1] This is the sense given to the term lok*a* yatra by the commentator.

शतं क्रतूनामाहृत्य देवराट् त्रिदिवं गतः ।
तपांस्युग्राणि चास्थाय दिवं प्राप्ता महर्षयः । 88 ॥
अमृष्यमाणः पुनरुग्रतेजा निशम्य तन्नास्तिकवाक्यहेतुं ।
अथाब्रवीत्तं नृपतेस्तनूजो विगर्हमाणो वचनानि तस्य । 89 ॥
सत्यञ्च धर्म्मञ्च पराक्रमञ्च भूतानुकम्पां प्रियवादिताञ्च ।
द्विजातिदेवातिथिपूजनञ्च पन्थानमाहुस्त्रिदिवस्य सन्तः । 90 ॥
तेनैवमाज्ञाय यथावदर्थमेकोदयं सम्प्रतिपद्य विप्राः ।
धर्म्मञ्चरन्तः सकलं यथावत्काङ्क्षन्ति लोकागममप्रमत्ताः । 91 ॥
निन्दाम्यहं कर्म्म कृतं पितुस्तद्यस्त्वामगृह्णाद्विषमस्थबुद्धिं ।
बुद्ध्यानयैवंविधया चरन्तं सुनास्तिकं धर्म्मपथादपेतं । 92 ॥

The sovereign of the gods having performed an hundred sacrifices, departed to heaven. The sages after performing intense mortifications, are likewise gone thither." The son of the sovereign of men, still displeased with hearing those atheistical reasonings, full of vivid zeal spoke thus by way of reproof: "The good say that truth, justice, power, compassion to all animals, affability, and reverence for the twice-born, the gods, and strangers, are the way to heaven. Thus instructed, brahmuns with single aim, practising every virtue, eagerly seeking the mansions of the gods, set their hearts on all which leads thereto. I recollect with pain the act of my father which accepted thee, a man of grovelling mind, governed by these infidel ideas, an atheist, fallen from the path of recti-

यथा हि चोरः स तथा हि बुद्धस्तथागतं नास्तिकमत्र विद्धि ।
तस्माद्धि यः शक्यतमः प्रजानां स नास्तिकेनाभिमतो बुधःस्यात् । 93 ।
त्वत्तो जनाः पूर्वतरे द्विजाश्च शुभानि कर्म्माणि बहूनि चक्रुः ।
स्थित्वा सदेमञ्च परञ्च लोकं तस्माद्द्विजाः स्वस्तिकृतं हुतञ्च । 94 ॥
धर्म्मे रताः सत्पुरुषैः समेतास्तेजस्विनो दानगुणप्रधानाः ।
अहिंसका वीतमलाश्च लोके भवन्ति पूज्या मुनयः प्रधानाः । 95 ॥
इति ब्रुवन्तं वचनं सदोषं रामं महात्मानमदीनसत्त्वं ।
उवाच पथ्यं पुनरास्तिकञ्च सत्यं वचः सानुनयञ्च विप्रः । 96 ॥

tude ! As is a thief, so is a bouddhist ; and included in these are, the *Tuthagutas*[1] and the Nast*i*kas.[1] Hence he who is seeking the good of his subjects, will not, if he be a man of understanding, stand in the presence of an atheist. The twice-born who were before thee, performed many holy acts : hence the twice-born constantly setting before them this life and the next, offer peace offerings and burnt offerings. Those sages are chief and revered by men, who are zealous in the cause of virtue, the companions of the good, full of sacred energy, pre-eminent in charity and every good quality, inoffensive and purified from moral defilement." To the frank and magnanimous Ram*a* thus speaking words full of conviction, the brahm*u*n with humility now addressed a speech fraught with propriety and religion : " I by no means speak the senti-

1 Two sects of infidels.

न नास्तिकानां वचनं ब्रवीम्यहं न नास्तिको ऽहं न च नास्ति किञ्चन।
समीक्ष्य कालं पुनरास्तिको ऽभवं भवेय काले पुनरेव नास्तिकः। 97 ॥
स चापि कालो ऽयमुपागतः शनैर्यथा मया नास्तिकवागुदीरिता।
निवर्त्तनार्थं तव राम कारणात्प्रसादनार्थञ्च मयैतदीरितं। 98 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे धर्म्मप्रशंसा नाम
षट्सप्ततितमः सर्गः ॥

ments of atheists—I am no atheist. What! is there nothing in existence? Now the fit opportunity presents itself, I lay aside my atheistical disguise. On a proper occasion I shall resume it again. The time is now arrived for disclosing my genuine sentiments. As atheistical sentiments were cautiously introduced by me for the sake, O *Rama*, of turning thee from thy purpose; so sentiments of piety and religion are now uttered to conciliate thy favour.

End of the Seventy-sixth Section.

क्रुद्धमाज्ञाय रामन्तु वशिष्ठः प्रत्युवाच ह ।
जाबालिरपि जानीते लोकस्यास्य गतागतिं ।
निवर्त्तयितुकामस्त्वामेतद्वाक्यमथाब्रवीत् । १ ॥
इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।
सर्व्वं सलिलमेवासीत्पृथिवी तत्र निर्म्मिता ।
ततः समभवद्ब्रह्मा स्वयम्भूर्द्दैवतैः सह । २ ॥
स वराहस्ततो भूत्वा प्रोज्जहार वसुन्धरां ।
असृजच्च जगत्सर्व्वं सह पुत्रैः कृतात्मभिः । ३ ॥

SECTION LXXVII.

Seeing Ram*a* angry, V*u*shi*sh*t*h*a replied, "Javal*i* is deeply versed in the customs of the world: he has thus spoken through his desire of turning thee back. O sovereign of men! understand from me the production of the world. All was (originally) water, and from that element was the earth formed; and after this the self-existent Br*u*mha with the gods. He then (in the form of a boar) recovered the earth, and with his sons produced the whole world.[1]

1 The present order of animals, &c.

आकाशप्रभवो ब्रह्मा शाश्वतो नित्यमव्ययः ।
तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः ।
विवस्वान् कश्यपाज्जज्ञे मनुर्व्वैवस्वतः स्वयं । 4 ॥
स तु प्रजापतिः पूर्व्वमिक्ष्वाकुस्तु मनोः सुतः ।
यस्येयं प्रथमं दत्ता समृद्धा मनुना मही ।
तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्व्वकं ।
इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः ।
कुक्षेरथात्मजो वीरो विकुक्षिरुदपद्यत । 5 ॥

Brumha eternal, constantly existing, undiminishable, was (produced) from the æther; from him, *Mureechi*; and from *Mureechi*, was *Kushyupa* produced. *Vivushwan*[1] was produced from *Kushyupa*. The son of *Vivushwan* was *Munoo* himself. He was formerly *Prujaputi*.[2] *Ikshwakoo* was the son of *Munoo*. That *Ikshwakoo* to whom the earth with its riches was given by *Munoo*, know thou to have been the first king of *Uyodhya*. The prosperous, illustrious son of *Ikshwakoo* was *Kookshi*, and his son was *Vikookshi*. *Vikookshi*'s son was *Vana* of mighty energy; and the brave and ardent *Unurunya*

1 *Vivushwut*, *Soorya*.

2 Lord of what is born. The Hindoos reckon *Munoo* as the first who reigned over men, but the commentator on this place says, "After (more properly from) *Munoo* was the creation of man," meaning the increase of mankind, thus making *Munoo* the first of men.

विकुक्षेस्तु महातेजा बाणः पुत्रः प्रतापवान् ।
बाणस्य च महाबाहुरनरण्यो महातपाः ।
नानावृष्टिर्बभूवास्मिन्न दुर्भिक्षं सताम्वरे ।
अनरण्ये महाराजे तस्करो वापि कश्चन ।
अनरण्यान्महातेजाः पृथूराजा बभूव ह । 6 ॥
तस्मात्पृथोर्महातेजास्त्रिशङ्कुरुदपद्यत ।
स सत्यवचनाद्वीरः सशरीरो दिवङ्गतः ।
त्रिशङ्कोरभवत्सूनुर्धुन्धुमारो महायशाः । 7 ॥
धुन्धुमारान्महातेजा युवनाश्वो व्यजायत ।
युवनाश्वसुतः श्रीमान्मान्धाता समपद्यत । 8 ॥

was the son of Vana. In the reign of the great *Unurunya* there was no want of rain, no famine, nor any thief. From the illustrious *Unurunya* was born king *Prithoo*; from *Prithoo*, Tr*ishunkoo*. That hero on account of his veracity ascended to heaven in an embodied state. From Tr*ishunkoo* sprung the renowned Dhoondhoomar*a*. The son of Dhoondhoomar*a* was Yoovunashw*a*, whose son was Mandhata. The illustrious *Soosundhi* was the offspring of Mandhata. *Soosundhi* had two sons Dhr*oovusundhi* and *Prusenajit*. The re-

मान्धातुस्तु महातेजाः सुसन्धिरुदपद्यत ।
सुसन्धेरपि पुत्रौ द्वौ ध्रुवसन्धिः प्रसेनजित् ।
यशस्वी ध्रुवसन्धेस्तु भरतो रिपुसूदनः ।
भरतात्तु महाबाहोरसितो नाम जायत । 9 ॥
यस्यैते प्रति राजान् उदपद्यन्त शत्रवः ।
हैहयास्तालजङ्घाश्च शूराश्च शशविन्दवः ।
तांस्तु सर्व्वान् प्रति व्युह्य युद्धे राजा प्रवासितः । 10 ॥
स च शैलवरे रम्ये बभूवाभिरतो मुनिः ।
द्वे चास्य भार्य्ये गर्ब्भिण्यौ बभूवतुरिति श्रुतिः ।
तत्र चैका महाभागा भार्गवं देववर्च्चसं ।
ववन्दे पद्मपत्राक्षी काङ्क्षिणी पुत्रमुत्तमं । 11 ॥

nowned Bh*uruta*, the subduer of enemies was the son of Dhr*oovusundhi*. From the valiant Bh*uruta* sprung *Asita*, against whom the heroic kings of Hi*huya*, Tal*ujungha*, and Sh*ushuvindoo* arose. Having left them all masters of the field in the war, he, expelled from his palace, devoted himself to religion, and becoming a sage, resided on a delightful mountain. It is said that his two wives were pregnant, and that one of them, fortunate and lotos-eyed, being desirous of an excellent son, humbly supplicated Bharg*uva* of godlike energy. The other had given her poison for the sake of causing

Ee

एका गर्भविनाशाय सपत्न्यै तु गरन्ददौ ।
भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः ।
तमृषिं साभ्युपागम्य कालिन्दी त्वभ्यवादयत् । 12 ॥
स तामभ्यवदत्प्रीतो वरेप्सुं पुत्त्रजन्मनि ।
पुत्त्रस्ते भविता देवि महात्मा लोकविश्रुतः ।
धार्म्मिकश्च सुभीमश्च वंशकर्त्तारिसूदनः ।
गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ।
श्रुत्वा प्रदक्षिणं कृत्वा मुनिं तमनुमान्य च ।
पद्मपत्रसमानाक्षं पद्मगर्भसमप्रभं ।
ततः सा गृहमागम्य देवी पुत्त्रं व्यजायत । 13 ॥

an abortion. Chy*u*v*u*n*a*, the son of Bhr*i*g*oo*, having taken up his residence in H*i*m*u*van, Kal*i*ndee, going to him, paid him the most respectful obeisance. He pleased, said to her desirous of a son, "O goddess, thou shalt have a son, magnanimous, famed throughout the world, virtuous, dreadful, the chief of his race, the subduer of enemies: O lotos-eyed one, grieve not, he shall be born even with the poison." The queen having heard this, circumambulated the sage, and, permitted by him, returned home, and brought forth a son whose eyes equalled the petal of the water-lily, and who resembled Br*u*hma[1] in splendor.

1 The word also means the stamina of the water-lily.

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया ।
गरेण सह तेनैव जातः स सगरोऽभवत् । 14 ॥
स राजा सगरो नाम यः समुद्रमखानयत् ।
इष्ट्वा पर्व्वणि वेगेन त्रासयान् इमाः प्रजाः ।
असमञ्जस्तु पुत्रोऽभूत्सगरस्येति नः श्रुतं ।
जीवन्नेव स पित्रा तु निरस्तः पापकर्म्मकृत् ।
अंशुमानपि पुत्रोऽभूद् समञ्जस्य वीर्य्यवान् । 15 ॥
दिलीपोंऽशुमतः पुत्रो दिलीपस्य भगीरथः ।
भगीरथात्ककुत्स्थश्च काकुत्स्थो येन तु स्मृतः ।
ककुत्स्थस्य तु पुत्रोऽभूद्रघुर्येन तु राघवः ।
रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः ।

Being born with the poison given by her fellow-consort for the sake of causing an abortion, his name was called *Sugura*.[1] This was that king *Sugura* by whom the sea was dug, which, viewed at the new and full moon, terrifies men with its velocity. The son of *Sugura* is by us called *Asumunja*. That wicked son was expelled by his father whilst living. *Asumunja* had a valiant son, *Angshooman*: *Dileepa* was the son of *Angshooman*, and Bhugeer*utha* the son of Dil*éepa*. The son of Bhu*geerutha* was K*ukootstha*, from whom are named the K*akootsthus*: the son of K*ukootstha* was R*ughoo*, from whom is derived Ragh*uva*. The renowned son of R*ughoo* was known throughout the world by the names Pr*uvriddha*, P*oorooshaduka*, K*ulmasha-pada*, and Sou-

1 "With poison," from *Gura* poison, and *Sa* with.

कल्माषपादः सौदास इत्येवं प्रथितो भुवि ।
कल्माषपादपुत्रो ऽभूत् शङ्खनस्त्विति नः श्रुतं ।
यस्तु तद्वीर्य्यमासाद्य सहसैन्यो व्यनीनशत् । 16 ॥
शङ्खनस्य तु पुत्रो ऽभूच्छूरः श्रीमान् सुदर्शनः ।
सुदर्शनस्याग्निवर्णो ऽग्निवर्णस्य शीघ्रगः ।
शीघ्रगस्य मरुः पुत्रो मरोः पुत्रः प्रशुश्रुवः ।
प्रशुश्रुवस्य पुत्रो ऽभूदम्बरीषो महामुनिः । 17 ॥
अम्बरीषस्य पुत्रो ऽभून्नहुषः सत्यविक्रमः ।
नहुषस्य च नाभागः पुत्रः परमधार्म्मिकः ।

dasa. The son of K*u*lmash*a*-pad*a* was Shunkh*una*, who, having arrived at great power, was suddenly destroyed[1] with his army. The valiant and majestic Sood*ursuna* was the son of Shunkh*una*. The son of Sood*ursuna* was *Agnivurna*, and his son was Sh*i*ghr*a*-g*a*: the son of Sh*i*ghr*a*-g*a* was M*u*roo, and the son of M*u*roo, Prushoo-shr*uva*. *A*mbureesh*a* the great sage was the son of Prushoo-shr*uva*. The brave N*u*hoosh*a* was the son of *Ambureesha*, and his son was the truly virtuous Nabhag*a*. The sons of Nabhag*a* were *Aja* and Soovr*uta*, and king D*u*sh*a*-r*u*th*a* was the son of *Aja*. Thou art known to

1 The commentators differ in the account of the destruction of Sh*u*nkh*una*. K*u*t*u*k*a* says, that when he had arrived at great power, he with his army was suddenly destroyed. But Teertha says, that K*u*lmash*a*-pad*a*, being transformed by the curse of V*u*sh*i*shth*a* into a r*u*kshus, devoured his son with all his army.

अजस्य सुव्रतश्चैव नाभागस्य सुतावुभौ ।
अजस्य चैव धर्म्मात्मा राजा दशरथः सुतः ।
तस्य ज्येष्ठो ऽसि दायादो राम इत्यभिविश्रुतः ।
तद्गृहाण स्वकं राज्यमवेक्षस्व जगन्नृप ।
इक्ष्वाकूणां हि सर्व्वेषां राजा भवति पूर्व्वजः ।
पूर्व्वजेनावरः पुत्रो ज्येष्ठो राजाभिषिच्यते । 18 ॥
स राघवानां कुलधर्म्ममात्मनः सनातनं नाद्य विहन्तुमर्हसि ।
प्रभूतरत्नामनुशाधि मेदिनीं प्रभूतराष्ट्रां पितृवन्महायशाः । 19 ॥
वशिष्ठः स तदा राममुक्त्वा राजपुरोहितः ।
अब्रवीद्धर्म्मसंयुक्तं पुनरेवापरं वचः ।

be his eldest son and heir. Accept thy own kingdom, O sovereign of the world: look on us with compassion. Among all the *Ikshwakoos*, the eldest is constantly king. A younger son cannot be anointed king whilst the elder lives: the eldest must be king. It is not proper for thee to violate this day the sacred custom of the family of R*u*ghoo. O illustrious one, govern thou that inestimable country, that extensive kingdom, as did thy father." V*u*shishth*a* the priest having thus spoken to Ram*a*, again addressed him in other words expressive of his duty : "There are three persons to whom every

पुरुषस्य हि जातस्य भवन्ति गुरवस्त्रयः।
आचार्य्यश्चैव काकुत्स्थ पिता माता च राघव।
पिता ह्येवं जनयति माता सम्वर्द्धयत्यपि।
यशां ददाति चाचार्य्यस्तस्मात्स गुरुरुच्यते। २० ॥
स ते ऽहं पितुराचार्य्यस्तव चैव परन्तप।
मम त्वं वचनं कुर्व्वन्नातिवर्त्तेः सताङ्गतिं। २१ ॥
इमा हि ते परिषदो ज्ञातयश्च नृपास्तथा ॥
एषु तात चरन्धर्म्मं नातिवर्त्तेः सताङ्गतिं।
वृद्धाया धर्म्मशीलाया मातुर्नार्हस्यवर्त्तितुं।
अस्या हि वचनं कुर्व्वन्नातिवर्त्तेः सताङ्गतिं।

one who is born, is bound to yield implicit deference, his father, his mother, and his preceptor. A father begets, a mother nourishes, but a preceptor instructs; he therefore is said to be entitled to implicit regard. I am the preceptor both of thy father, and thee, O great devotee: thou wilt not transgress the way of the good while thou regardest my directions. This is thy court, these are thy relations, and these thy subordinate princes. In doing this just act, thou wilt not transgress the way of the good. It is not right for thee to disobey thy pious and aged mother. In obeying her words, thou wilt not step out of the path of the good; nor, O Raghuva, in acceding

भरतस्य वचः कुर्व्वन् याचमानस्य राघव ।
आत्मानं नातिवर्त्तेस्त्वं सत्यधर्म्मपराक्रमं ।
एवं मधुरमुक्तः सन् गुरुणा राघवः स्वयं ।
प्रत्युवाच समासीनं वशिष्ठं पुरुषर्षभः । 22 ॥
यन्मातापितरौ वृत्तं तनये कुरुतः सदा ।
न सुप्रतिकरं तत्तु मात्रा पित्रा च यत्कृतं ।
यथाशक्तिप्रदानेन स्नापनोच्छादनेन च ।
नित्यञ्च प्रियवादेन तथा सम्वर्द्धनेन च ।
स हि राजा दशरथः पिता जनयिता मम ।
आज्ञापयन्मां यत्तस्य न तन्मिथ्या भविष्यति । 23 ॥

to the request of the petitioning Bhu*ru*t*a*, wilt thou violate truth or justice, or abuse thy power." Ragh*u*v*a* chief of men, thus mildly addressed by his preceptor, replied to V*u*shishth*a* seated near him: "What parents constantly do for a son cannot be recompensed. The tenderness of a father and mother in rearing their children, in bathing and clothing them, in constantly giving them affectionate counsel, and in training them up in virtue, cannot be repaid: what my father, the author of my being, king D*u*sha-r*u*th*a*, commanded me, shall not be rendered ineffectual." This being spoken by

एवमुक्ते तु रामेण भरतः प्रत्यनन्तरं।
उवाच विपुलोरस्कः सूतं परमदुर्म्मनाः। 24 ॥
इह तु स्थण्डिले शीघ्रं कुशानास्तर सारथे।
आर्य्यं प्रत्युपवेक्ष्यामि यावन्मे न प्रसीदति। 25 ॥
निराहारो निरालोको धनहीनो यथा द्विजः।
शये पुरस्ताच्छालायां यावन्मां प्रति यास्यति।
स तु राममवेक्षन्तं सुमन्त्रं प्रेक्ष्य दुर्म्मनाः। 26 ॥
कुशोत्तरमुपस्थाप्य भूमावेव स्थितः स्वयं।
तमुवाच महातेजा रामो राजर्षिसत्तमः।
किं मां भरत कुर्व्वाणं तात प्रत्युपवेक्ष्यसे। 27 ॥

Rama, the full-chested Bhuruta with an afflicted mind said to the charioteer who was near him, "O charioteer, speedily spread koosha on this spot prepared for sacrifice: I will sit opposite this excellent one till he be gracious to me. As a brahmun, deprived of his wealth, lies before the door of a creditor without food, and even without beholding any one; so will I do till he return with me." Then looking at Soomuntra, who, waiting for Rama's (reply) was spreading the koosha, he seated himself on the ground. The illustrious Rama, chief of royal sages, now said to him; "O beloved Bhuruta! what evil am I perpetrating

ब्राह्मणो ह्येकपार्श्वेन नरान् रोद्धुमिहार्हति ।
न तु मूर्द्धाभिषिक्तानां विधिः प्रत्युपवेशने ।
उत्तिष्ठ नरशार्दूल हित्वैतद्दारुणं व्रतं ।
पुरवर्य्यामितः क्षिप्रमयोध्यां याहि राघव ।
आसीनस्त्वेव भरतः पौरजानपदाञ्जनान् ।
उवाच सर्व्वतः प्रेक्ष्य किमार्य्यं नानुशासथ । 28 ।।
ते तदोचुर्महात्मानं पौरजानपदा जनाः ।
काकुत्स्थमभिजानीमः सम्यग्वदति राघवः । 29 ।।
एषोऽपि हि महाभागः पितुर्व्वचसि तिष्ठति ।
अतएव न शक्ताः स्मो व्यावर्त्तयितुमञ्जसा ।
तेषामाज्ञाय वचनं रामो वचनमब्रवीत् । 30 ।।

that thou thus sittest near me? For a brahm*un* thus to confine a man by sitting near him, is right; but for crowned heads to sit thus over against each other, is not according to the law. Rise, O chief of men: abandon this cruel vow. O Raghuv*a*! quickly return to *U*yodhya the chief of cities." Bhuru*ta* sitting thus and stedfastly viewing the citizens and the people of the country, said, "Why do ye not lay your injunctions on this excellent man?" The citizens and subjects replied, "We well understand the magnanimous Kakootsth*a*. Thou, O son of Rughoo, also speakest with reason. This fortunate one is engaged in performing his father's word, we are therefore unable hastily to say any

एवं निबोधवचनं सुहृदां धर्म्मचक्षुषां ।
एतच्चैवोभयं श्रुत्वा सम्यक् सम्पश्य राघव । 31 ॥
उत्तिष्ठ त्वं महाबाहो माञ्च स्पृश तथोदकं ।
अथोत्थाय जलं स्पृष्ट्वा भरतो वाक्यमब्रवीत् । 32 ॥
शृण्वन्तु मे परिषदो मन्त्रिणः श्रेणयस्तथा ।
न याचे पितरं राज्यं नानुशासामि मातरं ।
एवं परमधर्म्मज्ञं नानुजानामि राघवं ।
यदि त्ववश्यं वस्तव्यं कर्त्तव्यञ्च पितुर्व्वचः ।
अहमेव निवत्स्यामि चतुर्द्दश वने समाः । 33 ॥
धर्म्मात्मा तस्य सत्येन भ्रातुर्व्वाक्येन विस्मितः ।
उवाच रामः सम्प्रेक्ष्य पौरजानपदं जनं । 34 ॥

thing." Rama, hearing their words, replied, "Attend to these words of our friends whose eyes are fixed on rectitude. Having attentively heard both sides, carefully weigh the matter, O Raghuva. Rise, O valiant one; touch me, and also touch water."[1] Bhuruta rising and touching water, thus replied, "Hear ye counsellors, ye ministers of state, and the various orders of the people; I do not wish for the kingdom of my father: I did not desire my mother to ask it: I was not the cause of the exile of Raghuva acquainted with every duty. If some one must fulfil my father's word and reside in the forest, I will reside fourteen years in the wood." The pious Rama astonished at his brother's firmness, said to the citizens and people, "Whatever was bought, pledged, or

1 This was to purify him from the guilt of sitting to starve out his brother; a privilege belonging only to brahmuns.

विक्रीतमाहितं क्रीतं यत्पित्रा जीवता मम ।
न तल्लोपयितुं शक्यं मया वा भरतेन वा ।
उपाधिर्न मया कार्य्यो वनवासे जुगुप्सितः ।
युक्तमुक्तञ्च कैकेय्या पित्रा मे सुकृतं कृतं । 35 ॥
जानामि भरतं क्षान्तं गुरुसत्कारकारिणं ।
सर्व्वमेवात्र कल्याणं सत्यसन्धे महात्मनि । 36 ॥
अनेन धर्म्मशीलेन वनात्प्रत्यागतः पुनः ।
भ्रात्रा सह भविष्यामि पृथिव्यां पतिरुत्तमः । 37 ॥
वृतो राजा हि कैकेय्या मया तद्वचनं कृतं ।
अनृतान्मोचयानेन पितरं तं महीपतिं । 38 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे सप्तसप्ततितमः सर्गः ।

sold by my father whilst alive, can by no means be annulled by me or Bh*u*ruta. For a substitute, (that contemptible expedient,) to dwell in the wood, I have no occasion : what was advised by Kikeyee, was well done by my father. I know Bh*u*ruta to be disinterested,[1] and one who seeks the good of his superiors; every excellence must reside in that magnanimous one, who thus strictly regards his integrity. After my return from the wood, I shall be able, with this my pious brother, to govern the country with honor. The king will then be discharged from his obligation to Kikeyee, and his word be accomplished by me : Liberate from falsehood thy father, the sovereign of the world."

End of the Seventy-seventh Section.

1 One who has resigned his right.

तमप्रतिमतेजोभ्यां भ्रातृभ्यां रोमहर्षणं ।
विस्मिताः सङ्गमं प्रेक्ष्य समुपेता महर्षयः ।
अन्तर्हिता मुनिगणाः स्थितास्तु परमर्षयः ।
तौ भ्रातरौ महाभागौ काकुत्स्थौ प्रशशंसिरे । १ ॥
सदार्यौ राजपुत्रौ द्वौ धर्म्मज्ञौ धर्म्मविक्रमौ ।
श्रुत्वा वयं हि सम्भाषामुभयोः स्पृहयामहे । २ ॥
ततस्त्वृषिगणाः क्षिप्रं दशग्रीववधैषिणः ।
भरतं राजशार्द्दूलमित्यूचुः सङ्गता वचः । ३ ॥

SECTION LXXVIII.

The great sages who were present at the meeting of the two most illustrious brothers, were now astonished, and their hair stood erect with joy. Retiring, these great sages thus praised the two brothers, the descendants of *Kukootstha*. We are unspeakably delighted with hearing the conversation of these two princes fortunate, excellent, pious, and filled with the energy of virtue." The sages, desirous of the death of the ten-headed *Ravuna*, now coming together said to *Bhuruta*, "Thou noble, wise, pious, and highly renowned one! if thou

कुले जात महाप्राज्ञ महावृत्त महायशः ।
ग्राह्यं रामस्य वाक्यन्ते पितरं यद्यवेक्षसे । 4 ॥
सदानृणमिदं राज्यं वयमिच्छामहे पितुः ।
अनृणत्वाच्च कैकेय्याः स्वर्गं दशरथो गतः । 5 ॥
एतावदुक्त्वा वचनं गन्धर्व्वाः समहर्षयः ।
राजर्षयश्चैव तथा सर्व्वे स्वां स्वां गतिङ्गताः ।
ह्लादितस्तेन वाक्येन शुशुभे शुभदर्शनः ।
रामः संहृष्टवदनस्तानृषीनभ्यपूजयत् । 6 ॥
त्रस्तगात्रस्तु भरतो वाचा ससंज्जमानया ।
कृताञ्जलिरिदं वाक्यं राघवं पुनरब्रवीत् । 7 ॥

regard thy father, the word of *Rama* must be regarded by thee: we wish that thy father's kingdom may be absolved from every debt. *Dusha-rutha* has ascended to heaven through his determination to discharge his obligation to Kikeyee." The sages having thus spoken, the *Gundhurvas*, with the great, and the royal sages, returned each to his own place delighted with these words. *Rama*, pleasing to the view, with a cheerful countenance, paid humble reverence to the sages, his eyes sparkling with joy. *Bhuruta*, impatient, with his hands joined, in words well arranged, again said to Ragh*uva*, the descendant of

राम धर्म्ममिमं प्रेक्ष्य कुलधर्म्मानुसन्ततं ।
कर्त्तुमर्हसि काकुत्स्थ मम मातुश्च याचनं । 8 ॥
रक्षितुं सुमहद्राज्यमहमेकस्तु नोत्सहे ।
पौरजानपदांश्चापि रक्तान् रञ्जयितुं तदा ।
ज्ञातयश्चापि योधाश्च मित्राणि सुहृदश्च नः ।
त्वामेव हि प्रतीक्षन्ते पर्ज्जन्यमिव कर्षकाः । 9 ॥
इदं राज्यं महाप्राज्ञ स्थापय प्रतिपद्य हि ।
शक्तिमान् स हि काकुत्स्थ लोकस्य परिपालने ।
एवमुक्त्वापतद्भ्रातुः पादयोर्भरतस्तदा ।
भृशं सम्प्रार्थयामास राघवेति प्रियं वदन् । 10 ॥

Kak*oo*tsth*a*, "O Ram*a*, it becomes thee to regard this duty, as a part of the duties of our family, and to perform the request of my mother; I alone have not sufficient resolution to preserve this great kingdom. Our relatives, our friends, our allies, and the army, expect thee to gratify the wishes of the people, as a husbandman earnestly expects refreshing showers from the clouds. Establish this kingdom, O wise one: fix it on its right foundation: thou art able, O Kak*oo*tsth*a*, to nourish this people." Having thus spoken, Bh*uru*t*a* fell at his brother's feet, and fervently intreated him, affectionately exclaiming, "O Ragh*u*v*a*!" Ram*a*, embracing his lotos-eyed brother, sob-

तमङ्के भ्रातरं कृत्वा रामो वचनमब्रवीत् ।
श्यामं नलिनपत्राक्षं मत्तहंसस्वरं स्वयं । 11 ॥
आगता त्वामियं बुद्धिः स्वजा वैनयिकी च या ।
भृशमुत्सहते तात रक्षितुं पृथिवीमपि । 12 ॥
अमात्यैश्च सुहृद्भिश्च बुद्धिमद्भिश्च मन्त्रिभिः ।
सर्व्वकार्य्याणि सम्मन्त्र्य महान्त्यपि हि कारय । 13 ॥
लक्ष्मीश्चन्द्रोदयो यद्वा हिमवान् वा हिमं त्यजेत् ।
कान्तिश्चापि त्यजेन्मेरुर्न प्रतिज्ञामहं त्यजे ।
अतीयात् सागरो वेलां न प्रतिज्ञामहं पितुः । 14 ॥

bing like a staggering duck, said to him, "That genuine humility which has possessed thy mind, will furnish thee, O beloved one, with sufficient courage to preserve the kingdom. Perform this great work by consulting with the courtiers, the allies, and the wise counsellors. Though the rising of the cool moon should cease to be pleasing, though *Himuvan* should abandon its snow, or *Meroo* its splendor, I will not relinquish my promise. The sea may overflow its shores, but I will never relinquish my father's engagement. O belov-

कामाद्वा तात लोभाद्वा मात्रा तुभ्यमिदं कृतं ।
न तन्मनसि कर्त्तव्यं वर्त्तितव्यञ्च मातृवत् ।
एवं ब्रुवाणं भरतः कौशल्यासुतमब्रवीत् । 15 ॥
तेजसादित्यसङ्काशं प्रतिपच्चन्द्रदर्शनं ।
अधिरोहार्य पादाभ्यां पादुके हेमभूषिते ।
एते हि सर्व्वलोकस्य योगक्षेमं विधास्यतः । 16 ॥
सो ऽधिरुह्य नरव्याघ्रः पादुके ह्यवमुच्य च ।
प्रायच्छत्सुमहातेजा भरताय महात्मने । 17 ॥
स पादुके सम्प्रणम्य रामं वचनमब्रवीत् ।
चतुर्द्दश हि वर्षाणि जटाचीरधरो ह्यहं । 18 ॥

ed one! it is improper to examine whether that which was done for thee by thy mother, was done through love (of thee) or through avarice. She is to be esteemed thy mother." *Bhuruta* then addressed the son of Koushulya thus speaking, bright as the sun, and pleasing as the new moon: "Put on then these shoes adorned with gold: they shall furnish the means of securing the good of all." That illustrious and valiant one having put on the shoes, and pulled them off, returned them to the magnanimous *Bhuruta*. He bowing to the shoes, said to *Rama*, "O son of *Rughoo*, I will for fourteen years assume the matted

फलमूलाशनो वीर भवेयं रघुनन्दन ।
तवागमनमाकाङ्क्षन् वसन् वै नगराद्बहिः । 19 ॥
तव पादुकयोर्न्यस्य राज्यतन्त्रं परन्तप ।
चतुर्द्दशे हि सम्पूर्णे वर्षे ऽहनि रघूत्तम ।
न द्रक्ष्यामि यदि त्वान्तु प्रवेक्ष्यामि हुताशनं । 20 ॥
तथेति च प्रतिज्ञाय तं परिष्वज्य सादरं ।
शत्रुघ्नञ्च परिष्वज्य वचनञ्चेदमब्रवीत् । 21 ॥
मातरं रक्ष कैकेयीं मा रोषं कुरु तां प्रति ।
मया च सीतया चैव शप्तो ऽसि रघुनन्दन । 22 ॥
इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विससर्ज्ज ह । 23 ॥

hair and the habit of a devotee, and feed on fruits and roots. Waiting thy return, I will reside without the city. O subduer of enemies, having committed the management of the kingdom to thy shoes, on the day that the fourteen years are completed, if I do not see thee returning, I will enter the fire. After this solemn promise, *Rama* embraced *Bhuruta* with great respect, and embracing *Shutrooghna*, said: "Cherish thy mother Kikeyee; be not angry with her; to this thou art adjured by both me and Seeta." Saying this, he with flowing eyes dismissed his brother. *Bhuruta* receiving those ornamented

स पादुके ते भरतः स्वलङ्कृते महोज्ज्वले सम्परिगृह्य धर्म्मवित् ।
प्रदक्षिणञ्चैव चकार राघवं चकार चैवोत्तमनागमूर्द्धनि । 24 ॥
अथानुपूर्व्व्या प्रतिपूज्य तं जनं गुरूंश्च मन्त्रीन् प्रकृतीस्तथानुजौ ।
व्यसर्जयद्राघववंशवर्द्धनः स्थितः स्वधर्म्मे हिमवानिवाचलः । 25 ॥
तं मातरो बाष्पगृहीतकण्ठ्यो दुःखेन रामं लपितुं न शेकुः ।
स चैव मातॄरभिवाद्य सर्व्वा रुदन् कुटीं स्वां प्रविवेश राघवः । 26 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे भरतपादुकाप्रदानं नाम
अष्टसप्ततितमः सर्गः ॥

and glittering shoes, circumambulated Raghuva, and placed them on the head of an excellent elephant. The joy of Rughoo's race, firm in his devout engagement as the mountain Himuvan, returning with profound respect the respective salutations of his spiritual guides, his counsellors, his subjects, and his younger brothers, now dismissed them in peace. His afflicted mothers, their tears flowing, were speechless through grief. He also, bowing to their feet, returned weeping to his own habitation.

End of the Seventy-eighth Section.

ततः शिरसि कृत्वा तु पादुके भरतस्तदा ।
आरुरोह रथं हृष्टः शत्रुघ्नेन समाहितः । 1 ॥
वशिष्ठो रामदेवश्च जावालिश्च दृढव्रतः ।
अग्रतः प्रययुस्तत्र मन्त्रिणः सर्व्व एव ते । 2 ॥
मन्दाकिनीं नदीं प्राप्य प्राङ्मुखाः प्रययुस्तदा ।
प्रदक्षिणञ्च कुर्व्वाणाश्चित्रकूटं महागिरिं । 3 ॥
पश्यन् धातुसहस्राणि रम्याणि विविधानि च ।
प्रययौ तस्य पार्श्वेन ससैन्यो भरतस्तदा । 4 ॥

SECTION LXXIX.

Bhuruta now pleased, took the shoes on his head, and mounted the chariot with Shutrooghna: Vushishtha, Vama-deva, and the firm Javali, and all the counsellors, preceded him. Having arrived at the river Mundakinee, they went eastward, leaving Chitra-koota on their right hand. Bhuruta, accompanied by his army, went forward, beholding thousands of metallic veins, and pleasing landscapes. At a small distance from Chitra-koota, Bhuruta saw the hermitage

अदूराच्चित्रकूटस्य ददर्श भरतस्तदा ।
आश्रमं यत्र स मुनिर्भरद्वाजः कृतालयः ॥ 5 ॥
स तमाश्रममागम्य भरद्वाजस्य बुद्धिमान् ।
अवतीर्य्य रथात् पादौ ववन्दे कुलनन्दनः ॥ 6 ॥
ततो हृष्टो भरद्वाजो भरतं वाक्यमब्रवीत् ।
अपि कृत्यं कृतन्तात रामेण च समागतं ॥ 7 ॥
एवमुक्तः स तु ततो भरद्वाजेन धीमता ।
प्रत्युवाच भरद्वाजं भरतो धर्म्मवत्सलः ।
स याच्यमानो गुरुणा मया च दृढविक्रमः ।
राघवः परमः प्रीतो वशिष्ठं वाक्यमब्रवीत् ॥ 8 ॥

in which Bhurudwaja and the sages had fixed their residence. The wise Bhuruta, the joy of his family, approaching the hermitage of Bhurudwaja, and alighting from the chariot, bowed to the feet of the sage. Bhurudwaja, full of joy, said to Bhuruta: "Thou hast done well in visiting thy brother." Bhuruta thus addressed by the wise Bhurudwaja, replied to him, "Raghuva of invincible firmness, intreated by his preceptor and me, pleased, said to Vushishtha, 'The promise I made to my father, of staying fourteen years in the wood, I will punctually perform;' and the wise and eloquent Vushishtha, thus

पितुः प्रतिज्ञां तामेव पालयिष्यामि तत्त्वतः ।
चतुर्द्दश हि वर्षाणि या प्रतिज्ञा पितुर्म्मम ।
एवमुक्तो महाप्राज्ञो वशिष्ठः प्रत्युवाच ह ।
वाक्यज्ञो वाक्यकुशलं राघवं वचनं महत् । ७ ॥
एते प्रयच्छ संहृष्टः पादुके हेमभूषिते ।
अयोध्यायां महाप्राज्ञ योगक्षेमकरे तव ।
एवमुक्तो वशिष्ठेन राघवः प्राङ्मुखः स्थितः ।
पादुके हेमविकृते मम राज्याय ते ददौ । 10 ॥
निवृत्तो ऽहमनुज्ञातो रामेण सुमहात्मना ।
अयोध्यामेव गच्छामि गृहीत्वा पादुके शुभे । 11 ॥

addressed, replied to Raghu*va* skilled in elocution: 'O thou wise one, seeing thou art well satisfied, give us those shoes adorned with gold, which will secure the happiness of the kingdom.' Thus addressed by V*ushishtha*, Raghu*va* standing with his face towards the east, delivered to me these shoes covered with gold, for the sake of governing the kingdom. Thus frustrated in my design, I, commanded by the magnanimous Ra*ma*, have received these magnificent shoes, and am proceeding to *Uyodhya*." Bhur*udwaja*, the sage, on hearing these pleasing tidings, said to Bh*uruta*: "It is not surprizing, thou

एतत् श्रुत्वा शुभं वाक्यं भरतस्य महात्मनः ।
भरद्वाजस्तु भरतं मुनिर्व्वाक्यमुदाहरत् ।
नैतच्चित्रं नरव्याघ्रे शीलवृत्तविदाम्वरे ।
यदार्य्यं त्वयि तिष्ठेत्तु निम्नोत्सृष्टमिवोदकं । 12 ॥
अनृणः स महाबाहुः पिता दशरथस्तव ।
यस्य त्वमीदृशः पुत्रो धर्म्मात्मा धर्म्मवत्सलः ।
तमृषिन्तु महाप्राज्ञमुक्तवाक्यं कृताञ्जलिः ।
आमन्त्रयितुमारेभे चरणावुपगृह्य च । 13 ॥
ततः प्रदक्षिणं कृत्वा भरद्वाजं पुनः पुनः ।
भरतस्तु ययौ श्रीमानयोध्यां सह मन्त्रिभिः । 14 ॥

chief of men, transcendant in the knowledge of virtue! that this excellent disposition should constantly abide in thee, as water constantly flows from a fountain. O valiant one, thy father *Dusha-rutha* possessed of a son so eminent in piety and virtue, is discharged from every obligation.[1] Upon this *Bhuruta* taking hold of his feet, began with joined hands to applaud the wise sage, who had thus addressed him. *Bhuruta* after repeatedly circumambulating *Bhurudwaja*, proceeded with his counsellors toward *Uyodhya*. The widely extended army which followed *Bhuruta*, now turned with the carri-

1 The Hindoos say every man has debts incumbent on him, to the gods he owes sacrifices, to the ancestors the funeral cake, to the brahmuns gifts, and to strangers hospitality.

यानैश्च शकटैश्चैव हयैर्नागैश्च सा चमूः ।
पुनर्निवृत्ता विस्तीर्णा भरतस्यानुयायिनी ।
ततस्ते यमुनां दिव्यां नदीं तीर्त्वोर्म्मिमालिनीं ।
ददृशुस्तां पुनः सर्व्वे गङ्गां शिवजलां नदीं । 15 ॥
तां रम्यजलसम्पूर्णां सन्तीर्य्य सहबान्धवः ।
शृङ्गवेरपुरं रम्यं प्रविवेश ससैनिकः । 16 ॥
शृङ्गवेरपुराद्भूयो अयोध्यां सन्ददर्श ह ।
अयोध्यान्तु तदा दृष्ट्वा पित्रा भ्रात्रा विवर्ज्जितां । 17 ॥
भरतो दुःखसन्तप्तः सारथिञ्चेदमब्रवीत् ।
सारथे पश्य विध्वस्ता अयोध्या न प्रकाशते ।
निराकारा निरानन्दा दीना प्रतिहतस्वना । 18 ॥

ages, the carts, the horses, and the elephants. Afterwards they passed over the divine *Yumoona*, whose swelling surges follow each other in rapid succession; and all saw again the auspicious waters of Gunga. Having with his friends crossed that river, full of limpid water, Bhuruta with his army entered the town of Shringa-vera: leaving Shringa-vera, they again beheld *Uyodhya*. Seeing *Uyodhya*, deserted by his father and brother, Bhuruta deeply afflicted said to the charioteer: "Behold, O charioteer, the ruined *Uyodhya*, disfigured, sad, wretched, and silent! Its glory is departed!" *Bhuruta* the illustrious, approaching it with his bright and deep-sounding chariot, speedily

स्निग्धगम्भीरघोषेण स्यन्दनेनोपयान् प्रभुः ।
अयोध्यां भरतः क्षिप्रं प्रविवेश महायशाः । 19 ॥
विडालोलूकचरितामालीननरवारणां ।
तिमिराभ्याहतां कालीमप्रकाशां निशामिव ।
राहुशत्रोः प्रियां पत्नीं श्रिया प्रज्वलितप्रभां ।
ग्रहेणाभ्युदितेनैकां रोहिणीमिव पीडितां ।
अल्पोष्णक्षुब्धसलिलां घर्म्मोत्तप्तविहङ्गमां ।
लीनमीनझषग्राहां कृशां गिरिनदीमिव ।
विधूमामिव हेमाभामध्वराग्नेः समुत्थितां ।
हविरभ्युक्षितां पश्चात् शिखां विप्रलयङ्गतां ।

entered the dark and gloomy city resembling a gloomy night, traversed by cats and owls, and bereft of elephants and men, or the bright Rohinee, the beloved wife of him to whom Rahoo is hostile, when afflicted by that risen planet;—or a mountain stream whose shallow waters are absorbed by a small degree of heat, whose birds faint with thirst, and whose fishes small and great, have all disappeared;—or the smokeless, quivering flame of a sacrificial fire, excited after the sacrificial articles have been consumed;—or an army stripped of its

1 The moon. 2 Rahoo.

विध्वस्तकवचां रुग्णगजवाजिरथध्वजां ।
हतप्रवीरामापन्नां चमूमिव महाहवे ।
सफेणां सस्वनां भूत्वा सागरस्य समुत्थितां ।
प्रशान्तमारुतोद्धूतां जलोर्म्मिमिव निस्वनां ।
त्यक्तां यज्ञायुधैः सर्व्वैरभिरूपैश्च याजकैः ।
सुत्याकाले सुनिर्वृत्ते वेदिङ्गतरवामिव ।
गोष्ठमध्ये स्थितामार्त्तामचरन्तीं नवं तृणं ।
गोवृषेण परित्यक्तां गवां पत्नीमिवोत्सुकां ।
प्रभाकराद्यैः सुस्निग्धैः प्रज्वलद्भिरिवोत्तमैः ।
वियुक्तां मणिभिर्जात्यैर्नवां मुक्तावलीमिव ।

armour in battle ; its elephants, horses, and chariots destroyed, and its most valiant men slain;—or the sea when its raised waves, foaming and roaring, sink into silence by the ceasing of the wind.;—or an altar stripped of the sacrificial implements, and deserted by all its plump priests after the sacrifice is ended ;—or, the glad herds of kine feeding in their pasture upon young grass, when on a sudden deserted by the bull ;—or a necklace adorned with rubies and other gems of exceeding splendor and beauty, when stripped of all

सहसा चरितां स्थानान्महीं पुण्यक्षयागतां ।
संहृतद्युतिविस्तारां तारामिव दिवश्च्युतां ।
पुष्पनद्धां वसन्तान्ते मत्तभ्रमरशालिनीं ।
द्रुतदावाग्निविप्लुष्टां क्लान्तां वनलतामिव ।
सम्मूढनिगमां सर्व्वां संक्षिप्तविपणापणां ।
प्रच्छन्नशशिनक्षत्रां द्यामिवाम्बुधरैर्युतां ।
क्षीणपानोत्तमैर्भिन्नैः शरावैरभिसम्वृतां ।
हतशौण्डामिव ध्वस्तां पानभूमिमसंस्कृतां ।

its precious stones;—or a star fallen from its place to the earth,[1] deprived of its splendor and magnitude, and its virtue exhausted;—or a climbing plant loaded with flowers at the end of spring and frequented by successive flights of bees, when scorched and withered by a sudden fire in the forest;—or the sky when covered with clouds and the moon and stars concealed, when the traders, all in alarm, leave their articles of merchandize in the fairs and markets in a vast, confused heap;—or like a spot where a tavern[2] stood, when, the liquor expended and the house broken down, it is covered with fragments of

1 Virtuous men, according to the Hindoo system, after death obtain different degrees of happiness; some become stars of different magnitudes, and shine in the stellar regions till their merits are expended, after which they fall from their station to the earth, and are born in the form of some terrestrial animal. This in their opinion accounts for the phœnomenon of falling stars.

2 The taverns, or rather distilleries in India are generally small sheds, and such a state as that described is far from being uncommon.

भग्नभूमितलां निम्नां भग्नपात्रैः समावृतां ।
उपयुक्तोदकां भग्नां प्रपां निपतितामिव ।
विपुलां विततां चैव युक्तपाशां तरस्विनां ।
भूमौ बाणैर्विनिष्कृत्तां पतितां ज्यामिवायुधात् ।
सहसा युद्धशौण्डेन हयारोहेण वाहितां ।
निहतां प्रति सैन्येन वडवामिव पातितां ।
निक्षिप्तभारामुत्सृष्टां किशोरीमिव दुर्ब्बलां ।
शुष्कतोयां महामत्स्यैः कूर्म्मैश्च बहुभिर्वृतां ।
प्रभग्नतटविस्तीर्णां वापीमिव दलोत्पलां ।
पुरुषस्यापकृष्टस्य प्रतिषिद्धानुलेपनां ।

broken pots ;—or like a broken watering place[1] when level with the ground and covered with broken vessels, the pillars being broken, the water being all spent ;—or a long bow-string, fastened to the ears of the bow with cord, which drops from the bow cut with a swift arrow ;—or a horse ridden by a soldier eager for the battle, which suddenly falls slain by an enemy ;—or a fiery colt heavy laden and fallen under his burden ;—or a large pool of water, filled with numerous fishes and turtles, when dried up, its banks broken, and covered with withering weeds and nymphœas ;—or the mourning weeds of a man, who,

1 A house where water and other refreshments are given to travellers, as an act of piety in the months of Vishakh*a* and Jyisth*a*. These places are frequently met with in Hindoos'than.

सन्तप्तामिव शोकेन गात्रयष्टिमभूषणां ।
प्रावृषीव महारौद्रां प्रविष्टस्याभ्रसञ्चयां ।
प्रभिन्नां नीलजीमूतैर्भास्करस्य प्रभामिव । 20 ॥
भरतस्तु रथस्थः सन् श्रीमान्दशरथात्मजः ।
वाहयन्तं रथश्रेष्ठं सारथिं वाक्यमब्रवीत् । 21 ॥
किन्नु खल्वद्य गम्भीरो मूर्च्छितो न निशम्यते ।
यथा पूर्व्वमयोध्यायां गीतवादित्रनिःस्वनः । 22 ॥
वारुणीमदगन्धश्च माल्यगन्धश्च मूर्च्छितः ।
चन्दनागुरुगन्धश्च न प्रवाति समन्ततः । 23 ॥
यानप्रवरघोषश्च सुस्निग्धहयनिःस्वनः ।
प्रमत्तगजनादश्च मन्दश्च रथनिःस्वनः । 24 ॥

deprived of joy, and overwhelmed with anguish, is stripped of all his ornaments;—or the clear light of the sun obscured by a dark cloud in the rainy season. Bhuruta, the illustrious, son of Dusha-rutha seated in the chariot, then said to the excellent charioteer who was driving the chariot: "Why is not the deep and pleasing sound of songs and music heard to-day in Uyodhya as formerly? Why is not the scent of liquors, garlands, sandal wood, and costly lignum aloes, perceived on every side? Since Rama's departure, no sound of rattling chariots is heard in this city; no neighing of plump horses, no roaring of inebriated elephants is heard, nor even the sound of the gently

नेदानीं श्रूयते पुर्य्यामस्यां रामे विवासिते।
चन्दनागुरुगन्धाश्च महार्हाश्च नरस्रजः । 25 ॥
गते रामे हि तरुणाः सन्तप्ता नोपभुञ्जते।
वहिर्य्यात्रां न गच्छन्ति चित्रमाल्यधरा नराः । 26
नोत्सवाः सम्प्रवर्त्तन्ते रामशोकार्दिते पुरे।
सा हि नूनं मम भ्रात्रा पुरस्यास्य द्युतिर्गता । 27 ॥
न हि राजत्ययोध्येयं सासारेवार्जुनी क्षपा ।
कदा नु खलु मे भ्राता महोत्सव इवागतः । 28 ॥
जनयिष्यत्ययोध्यायां हर्षं ग्रीष्म इवाम्बुदः ।
तरुणैश्चारुवेषैश्च नरैरुत्तमगामिभिः । 29 ॥

moving car. Now Rama is departed, the societies of young men deeply afflicted, cease to enjoy the smell of costly woods. Men do not go forth adorned with beautiful garlands. There are no festive assemblies in the town afflicted with grief for Rama. All the glory of this city is departed with my brother. *Uyodhya* appears sad and lowring, like a moon-light night deluged with rain. When will my brother return like a festival diffusing joy through every heart! His coming will be grateful to *Uyodhya* as a cloud in the heat of summer. The highways of *Uyodhya* are no more graced with well-dressed youths, walking about at ease." Thus talking with the charioteer, the afflicted

सम्पतद्भिरयोध्यायां न विभान्ति महापथाः ।
इति ब्रुवन् सारथिना दुःखितो भरतस्तदा । 30 ॥
अयोध्याञ्च प्रविश्यैव विवेश वसतिं पितुः ।
तेन हीनां नरेन्द्रेण सिंहहीनां गुहामिव । 31 ॥
तदा तदन्तःपुरमुज्झितप्रभं सुरैरिवोत्कृष्टमभास्करं दिनं ।
निरीक्ष्य सर्व्वत्र विभक्तमात्मवान्मुमोच वाष्पं भरतः सुदुःखितः ।32 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे एकोनाशीतितमः सर्गः ॥

Bhuruta, entering *Uyodhya* went to his father's palace, which, bereft of the sovereign of men, resembled a den bereft of the lion. Then, viewing the inner apartment, bereft of its glory, under the frown of the gods, and resembling a day without the sun, the generous youth deeply afflicted, wept aloud.

End of the Seventy-ninth Section.

ततो निःक्षिप्य मातॄस्ता अयोध्यायां दृढव्रतः ।
भरतः शोकसन्तप्तो गुरूनिदमथाब्रवीत् । 1 ।
नन्दिग्रामं गमिष्यामि सर्व्वानामन्त्रयेऽद्य वः ।
तत्र दुःखमिदं सर्व्वं सहिष्ये राघवं विना । 2 ॥
गतश्चाहो दिवं राजा वनस्थः स गुरुर्म्मम ।
रामं प्रतीक्षे राज्याय स हि राजा महायशाः । 3 ॥
एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः ।
अब्रुवन्मन्त्रिणः सर्व्वे वशिष्ठश्च पुरोहितः । 4 ॥

SECTION LXXX.

The afflicted Bh*u*ruta firm to his vow, having brought all his mothers back to *U*yodhya, now said to his preceptors: "I will go to N*u*nd*i*-gram*a*, and to-day tell you all: there I, deprived of Ragh*u*v*a*, will endure my troubles. The king is gone to heaven, and my elder brother resides in the forest: I will there wait his return to the kingdom. That great one is king." Hearing this excellent speech of the magnanimous Bh*u*rut*a*, all the counsellors with V*u*shish-th*a* the priest said, "This word spoken by thee full of regard to thy brother,

सुभृशं श्लाघनीयञ्च यदुक्तं भरत त्वया ।
वचनं भ्रातृवात्सल्यादनुरूपं तवैव तत् । 5 ॥
नित्यन्ते बन्धुलुब्धस्य तिष्ठतो भ्रातृसौहृदे ।
मार्गमार्य्यं प्रपन्नस्य नानुमन्येत कः पुमान् । 6 ॥
मन्त्रिणां वचनं श्रुत्वा यथाभिलषितं प्रियं ।
अब्रवीत्सारथिं वाक्यं रथो मे युज्यतामिति । 7 ॥
प्रहृष्टवदनाः सर्व्वा मातॄः समभिभाष्य च ।
आरुरोह रथं श्रीमान् शत्रुघ्नेन समन्वितः । 8 ॥
प्रययुः प्राङ्मुखाः सर्व्वे नन्दिग्रामो यतो भवेत् । 9 ॥
बलञ्च तदनाहूतं गजञ्च रथसङ्कुलं ।
प्रययौ भरते याते सर्व्वे च पुरवासिनः । 10 ॥

is highly worthy of praise; it is like thyself, O *Bhuruta*! Who will not agree to this proposal of thine who hast attached to thyself faithful friends, and livest in the hearts of all the friends of thy brother, anxious as thou art to pursue the path of rectitude!" Hearing these words of the counsellors, thus agreeing with his own desire, he said to the charioteer, "Make ready the chariot." Having conversed with his mothers who testified their approbation by their countenances, the fortunate one with *Shutrooghna* mounted the imperial car, and went eastward towards *Nundi-grama*. *Bhuruta* being gone,

रथस्थः स तु धर्म्मात्मा भरतो भ्रातृवत्सलः ।
नन्दिग्रामं ययौ तूर्णं शिरस्यादाय पादुके । 11 ॥
ततस्तु भरतः क्षिप्रं नन्दिग्रामं प्रविश्य च ।
अवतीर्य्य रथात्तूर्णं गुरूनिदमभाषत । 12 ॥
एतद्राज्यं मम भ्रात्रा दत्तं सन्यासमुत्तमं ।
योगक्षेमवहे चेमे पादुके हेमभूषिते । 13 ॥
भरतः शिरसा कृत्वा सन्यासं पादुके ततः ।
अब्रवीद्दुःखसन्तप्तः सर्व्वं प्रकृतिमण्डलं । 14 ॥
छत्रं धारयतः क्षिप्रमार्य्यपादाविमौ मतौ ।
आभ्यां राज्ये स्थितो धर्म्मः पादुकाभ्यां गुरोर्म्मम । 15 ॥

all the inhabitants of the city, unasked, followed him together with the army, the elephants and chariots. The pious *Bhuruta* in the car, glowing with fraternal affection, speedily proceeded to *Nundi-grama* with the shoes on his head. *Bhuruta* having hastily entered *Nundi-grama*, alighted quickly from his chariot, and said to his preceptor, "This kingdom was delivered to me as a precious deposit when *Rama* gave me these shoes, adorned with gold and capable of successfully managing its concerns." *Bhuruta* having now accepted the deposit and put the shoes on his head, still afflicted said to the assembly of his subjects, "Quickly bring hither the state-umbrella; by these shoes of my elder brother is justice established in the kingdom. Through his firm

भ्रात्रा तु मयि सन्यासो निक्षिप्तः सौहृदादयं ।
तमिमं पालयिष्यामि राघवागमनं प्रति । 16 ॥
क्षिप्रं संयोजयित्वा तु राघवस्य पुनः स्वयं ।
चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ । 17 ॥
ततो निक्षिप्तभारोऽहं राघवेण समागतः ।
निवेद्य गुरवे राज्यं भरिष्ये गुरुवृत्तितां । 18 ॥
राघवाय च सन्यासं दत्त्वेमे वरपादुके ।
राज्यञ्चेदमयोध्यायां धूतपापो भवाम्यहं । 19 ॥
अभिषिक्ते तु काकुत्स्थे प्रहृष्टे मुदिते जने ।
प्रीतिर्म्मम यशश्चैव भवेद्राज्याच्चतुर्गुणं । 20 ॥

attachment to virtue is this deposit committed to me by my brother: I will preserve it for him till his return. Having after a short space laid them down again at the feet of Raghuva, I shall again see his feet adorned with these shoes! Then I, on whom this load is now thrown by Raghuva, meeting him again, and delivering up to him the kingdom, will honour him as my elder brother. When I shall have restored this deposit to Raghuva, even these shoes and the kingdom of *Uyodhya*, I shall be washed from all sin. When Kakootstha is installed, and the people made happy, I shall enjoy gratification and renown far excelling that which arises from a kingdom."

एवन्तु विलपन् दीनो भरतः स महायशाः ।
नन्दिग्रामे ऽकरोद्राज्यं दुःखितो मन्त्रिभिः सह । 21 ॥
स वल्कलजटाधारी मुनिवेशधरः प्रभुः ।
नन्दिग्रामे ऽवसद्वीरः ससैन्यो भरतस्तदा । 22 ॥
रामागमनकाङ्क्षी च भरतो भ्रातृवत्सलः ।
भ्रातुर्व्वचनकारी च प्रतिज्ञापारगस्तदा । 23 ॥
पादुके त्वभिषिच्याथ नन्दिग्रामे ऽवसत्तदा ।
सवालव्यजनं छत्रं धारयामास स स्वयं । 24 ॥
भरतः शासनं सर्व्वं पादुकाभ्यां न्यवेदयत् ।
ततस्तु भरतः श्रीमानभिषिच्यार्य्यपादुके । 25 ॥

Thus lamenting, the renowned but afflicted *Bhuruta*, with the counsellors governed the kingdom at *Nundi-grama*. Assuming the bark dress, and the matted hair of a devotee, the hero *Bhuruta* dwelt with the army at *Nundi-grama*. *Bhuruta* waiting for the return of *Rama*, full of fraternal love, faithful to his word and his own promise, being installed together with the shoes, resided at *Nundi-grama* : himself holding the chamura and the umbrella of state, and committing all government to the shoes. The fortunate *Bhuruta* installed with the shoes of that excellent one, paying homage to them

तदधीनस्तदा राज्यं कारयामास सर्व्वदा । 26 ॥
यदा हि यत्कार्य्यमुपैति किञ्चिदुपायनञ्चोपहृतं महार्हं ।
स पादुकाभ्यां प्रथमं निवेद्य चकार पश्चाद्भरतो यथावत् । 27 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे पादुकाभिषेको
नामाशीतितमः सर्गः । समाप्तश्चायमयोध्याकाण्डः ।

श्लोकसंख्या ४१७० ।

thus governed the kingdom. All presents brought, and all the business of state which occurred, he first laid before the shoes, and afterwards did as occasion required.

End of the Eightieth Section.

End of the Third Volume, containing the latter part of the Second Book.

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